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Chronicle

Czechoslovakia.—The last number of *Sursum*, the organ of the Catholic Czechoslovakian clergy, contains some details regarding the dissolution of the society of the

End of the Jednota: reformist priests, known as the Jednota which took place some time ago as the result of a Roman decree. According

A Sequel

to this document, issued by the Congregation of the Holy Office, July 14, 1922, the recalcitrant priests were given two weeks within which to dissolve their organization under pain of excommunication. The leaders of this society, Frs. Dvorak, Sevcik, Dr. Svatos and Dr. Choc, were to be *nominatim* excommunicated if they failed to obey the order. A general meeting was, therefore, held by the Jednota. It was described in the *Narodni Politika* as a grand assembly, united and enthusiastic, but according to the figures given in the *Sursum*, the number of priests present was only ninety-eight out of a total number of 10,000 Catholic priests in the Republic. Out of the handful present, thirty were State employees. This meant that they were apostates whose defection from the Faith had secured for them a Government position. The enthusiasm shown consisted solely in loud denunciations of the Catholic Bishops. The meeting split into two groups and decided by a majority of seven to dissolve the Jednota and to form a new organization which they now call

the Federation of Priests and of the Friends of the Cyrillo-Methodian Ideal. "It is all merely a comedy," remarks the *Sursum*, "since they have changed their name only and the open revolt against legitimate authority continues as before." That revolt, in fact, has been aggravated by the inclusion of the laity in their organization. "The reformist priests," the *Sursum* continues, "have their choice of one or other of two things. Either they must obey the Church, or else leave her and become apostates, excommunicated from her Fold. There is no other road open to them."

In connection with these events our Czechoslovakian correspondent writes that at the time of the dissolution of the Jednota its members did not in reality constitute more than three or four per cent of the entire number of Catholic priests in the country. Their official monthly, bearing the name of the now defunct society, *Jednota*, was also condemned and if not discontinued, an excommunication, specially reserved to the Apostolic See, will fall upon all who edit, publish, defend, read or keep it. The liberal Government paper *Cas* described the movement of the Jednota priests as superficial and lacking in consistency, since their new Federation will but expose them to the same penalties. The Federation began its work by issuing a venomous manifesto to the Czech people, and at the same time sending to the President and Government a resolution in which they asked these political powers to force a withdrawal of the decree of excommunication and a nullification of its effects. As an answer to the manifesto published by the new Federation supplanting the Jednota, came the magnificent display of the Catholic youth of the Republic, the *Orel Ceskoslovensky* at Brno, when 80,000 persons assisted at the Holy Sacrifice celebrated in the open air by the Apostolic Nuncio on August 14, and 42,000 Catholic athletes marched in the parade with 240 banners waving over them and thirty bands playing patriotic airs.

Greece.—A bloodless revolution, originating with the Greek army in the island of Mitylene, was started on September 25 and two days later brought about the forced abdication of King Constantine who resigned the throne in favor of Crown Prince George. The revolution began when some 80,000 disaffected soldiers, who had been driven out of Smyrna by Mustapha Kemal, stormed the Governor-General's palace in Mitylene, imprisoned all the offi-

Constantine
Abdicates

cials, seized the telegraph lines and the radio, took over the command of the battleships Lemnos and Kilkos and commandeered all the vessels in the harbor. Before embarking for the Piraeus, the revolutionists paraded the streets shouting "Down with Constantine!" "We want Crown Prince George!" and sang the Venizelist hymn. As the revolutionists then prepared to sail from Mitylene to Athens a military airplane dropped over the capital a leaflet reading:

To the King, Crown Prince and Premier: The army of Mitylene and Chios charge me to inform you that these claims which are in accord with the desires of all but an insignificant minority of the people are necessary for the safety of the people: 1. Abdication of the King in favor of the Crown Prince. 2. Dissolution of the Assembly. 3. The formation of a new partisan Cabinet. 4. The calling of new elections. 5. Reinforcing the troops on the Thracian front. May patriotism prevail in the present crisis to prevent civil strife. This is the only way a complete catastrophe can be avoided.

The announcement was signed by Colonel Gonatas, who with Colonels Plastiras and Phocas, are the army officers leading the revolutionary movement.

When the battleship Lemnos, on September 26, reached Laurium, southeast of Athens, the revolutionists dispatched to the capital an ultimatum demanding the dissolution of the National Assembly and the formation of a people's Cabinet friendly to the Entente. A second ultimatum then declared that the Assembly was considered dissolved and ordered the creation of a pro-Entente Cabinet whose members the revolutionists would appoint. If a favorable reply was not received at midnight, the ultimatum ended, disembarkation would be begun. Forthwith General Papoulas, Military Governor of Thrace, left Athens for Laurium to negotiate with the revolutionists and in the end the resignation of the Cabinet was accepted by the King who said that he would not think of opposing the will of the revolutionists lest he should be the occasion of a civil war. At 11.00 p. m., September 26, the King formally abdicated, consenting to sign the decree only on condition that Crown Prince George should succeed him. The document read:

By the wish of the people I returned in December, 1920, and assumed royal power. I made a declaration that I would guard our Constitution and conform to the wishes of the people and the interests of the nation. I have done all that was possible to guard those interests, but regrettable events brought the country to a critical position. I am sure that the country will conquer all its obstacles and continue its brilliant and glorious career if the people are united and if the nation is aided by powerful friends. It is not my desire to leave the slightest doubt that my presence is an obstacle to this sacred unity. I abdicate in favor of my son George, and I hope that the people will support and help him. I am happy that an occasion has been given me to sacrifice myself again and I will be happier still to see my people in full accord with their King.

On September 28, Colonel Plastiras and Gonatas entered Athens at the head of their troops and were enthusiastically welcomed. In the afternoon Crown Prince George was sworn in as King of the Hellenes. A Pro-

visional Revolutionary Committee was then formed and took effective measures for the preservation of order, all political prisoners were released from prison and former Premier Venizelos was requested to represent the interests of Greece abroad, lending the Government his support at the approaching conference. A Provisional Government, consisting of twelve officers, is to rule the country until a civil government is established. Regarding the revolutionists' future policy, General Mazaradis, a member of the Provisional Committee, said to an interviewer:

Our first intention is to wage war in Thrace, preventing the Turks from taking the country. This is the will of the entire Greek nation. We wish to support and help the Entente and our policies are entirely with the Entente policies, but we shall not surrender Thrace.

On September 29, after an all-night session, the Provisional Government selected a Cabinet to submit to the King, naming Alexander Zalmis, Premier, M. Politis, Minister of Foreign Affairs, General Charalambis, Secretary of War, and Admiral Papachristou, Minister of the Navy. It was announced that the new Nationalist movement would be "absolutely non-partisan," and would devote itself to repairing the recent military catastrophe and creating the strongest possible army for the defense of Thrace. Five members of the late Protolupadakis Ministry were sent to prison charged with responsibility for the defeat of the Greek Army in Asia Minor and the subsequent events in Greece. They will be tried by a military commission. It was announced that elections would be held in November. On September 30, King Constantine, Queen Sophie and Prince Nicholas sailed from Athens for Palermo.

The League of Nations.—On September 30 the Third League of Nations Assembly came to an end. Except for a more definite determination to obtain relief for

Third League

Assembly Ends

Austria, nothing of consequence was accomplished during the past week. Hungary was admitted into the League, but Germany is still excluded and no effort was made to adjust the question of reparations. The principal work accomplished by the League, aside from its aid to Austria, was in the matter of disarmament, although strict unanimity did not exist here. It drew up technical, political, social and economic schemes for this purpose. To give effect to these plans does not, however, lie within the scope of the League. The execution of them depends entirely upon the respective Governments concerned, since the League is without executive power. At its closing session there were still some 3,000,000 Swiss gold francs to carry on its activities to the end of December, when a new assessment must be made. One of the last acts of the Assembly was to elect six non-permanent Council members. They are Brazil, Spain, Uruguay, Belgium, Sweden and China.

Lithuania.—Characteristically the first big problem the Lithuanians have attacked is that of education. Recognizing the handicap of an ignorant citizenry, the first act of regeneration was to establish in the villages throughout the country the schools that had been forbidden under the old regime. In those days there was no university and students who aspired to higher education were forced to go to Russia or Esthonia. Their training, however, proved a bar to their return to their own country, as no Lithuanian had the right to become a professor or to practise law in his own land. They remained in Russia, and it is said that many of these trained men will return to their native land to assist in her rehabilitation. Only doctors were allowed to return to practise their profession after being educated abroad. Up to a period of ten years before the war, any Lithuanian who wrote or printed a page of text for children to learn earned thereby life exile in Siberia. The first duty undertaken by the schools of Lithuania was the inculcation of a national spirit among the children and instruction of them in their own language. The introduction of education under these auspices will also greatly improve the conditions under which the peasants live, which are shocking to those accustomed to the higher standards of America and Western Europe, but are certainly superior to the conditions existing among the Russian peasants.

As a nation the people are highly moral. No country in the world is less free from Communistic tendencies. Aside from the vigorous Catholic spirit of the people, this freedom from Bolshevist principles can be explained also by the fact that this is an agricultural country, ninety-five per cent. of the people being farmers, and the man who owns his own land is certain to cherish highly developed ideas of ownership. The peasants are industrious and in comparison to some of the surrounding countries, their condition may be said to be fairly prosperous. Beyond doubt the population is better fed than in Poland, it is also true that the peasants are better off in the way of cattle. Outstanding, too, is the fact that the cattle are in finer condition. The peasants being far less poorly circumstanced for food, are not compelled to eat the feed intended for their cattle, as some of the other nations are obliged to do. There is practically no industry in the country. Under the old regime factories provided large employment. Russia was supplied with nails made exclusively in the section now included in the borders of Lithuania. In withdrawing her armies, Russia despoiled these industries of much of their machinery, and in any event such factories, even if fully equipped for operation, are too large for use under present day conditions. The national wealth, therefore, lies in farm products and timber resources. The latter are very valuable.

The Near East.—Last week the likelihood of war between Turkey and England increased rather than diminished. On September 25 the Angora Government officially announced that two Kemalist cavalry divisions totaling 3,000 men had occupied Eren-Keui, ten miles south of the British positions at Chanak, the main Turkish forces being fifteen miles from the latter place. When the Kemalists on the same day returned within the neutral zone at Chanak, General Harington, the British High Commissioner, instructed the Nationalist representative at Constantinople to request Mustapha Kemal to order their withdrawal. "Failure to comply with the request, after a reasonable time," the instructions said, "would fall upon the heads of the Kemalists." On September 26 General Harington sent an ultimatum to Mustapha Kemal at Smyrna ordering the Turkish troops out of the neutral zones around the Dardanelles. They had then occupied Kum Kalehgi and Bigha. On September 27 the Kemalists promised to respect the neutrality of the Straits, pending an armistice conference. The Turks, nevertheless, continued occupying the neutral zone of the Dardanelles. It was estimated that they had more than 3,000 troops in the zone and some 12,000 not far away. By Friday of last week the Turks had occupied the entire neutral zone on the Asiatic side of the Straits, except the Chanak area which the British had practically invested. Harington sent Kemal a message asking for an immediate personal interview. Meanwhile strong British naval and military reinforcements were sent to Chanak. On September 29 the situation was rendered more tense by a defiant answer from Mustapha Kemal to General Harington. According to the Associated Press:

The note of Kemal demands the retirement of all the British troops from the Asiatic side of the Straits, following the example of the French and Italians, and says in case of acquiescence he will withdraw the Nationalist forces "slightly" from the neutral zone. It also demands the cessation of what are termed the arbitrary measures of the British authorities in Constantinople in dealing with the Turkish population and a solemn understanding that no Greek vessel shall be permitted to pass the Dardanelles. It concludes with a protest against the destruction of Turkish war material in the Straits.

On September 30 the war-cloud lifted a little owing to the news that the Kemalists had evacuated Eren-Keui, leaving the British in control of the narrows from Chanak to Kara Bournou.

Up to October 1, Mustapha Kemal had not replied to the terms of peace proposed by England, France and Italy, but on September 25, Hamid Bey, representative of the Angora Government in Constantinople, stated:

We cannot accept the Allied terms because they propose to demilitarize the Sea of Marmora and part of Thrace, which would prevent us from bringing our troops from Asia to Europe. Neither can we accept literally the condition that our army shall not advance while the peace conference is progressing. This would so circumscribe our movements that the enemy would have ample

opportunity to prepare forces for a fresh attack and would give the Allies a chance to complete their land and naval reinforcements in the event the conference failed.

Regarding the Straits, we have already admitted freedom for the passage of all vessels through the Dardanelles, but we are not prepared to define in what authority or body the control shall be vested. That question must be settled at the conference between the Turks and the Allies. We also insist that all nations having commercial, military or other interests in the Dardanelles, including Russia and Bulgaria, shall participate in the conference. We further insist that Great Britain shall suspend all naval and military movements in the Straits during the course of the conference.

News came from Constantinople, dated October 1, that Mustapha Kemal Pasha had ordered the suspension of the Turkish irregular forces' activities in Thrace and had agreed to an armistice conference at Mudania, on October 3, with delegates from the Allied High Commission. The Nationalists were to be represented by Ismet Pasha.

The Greek revolution has increased the distress of the Smyrna refugees, for one effect of Constantine's abdication has been "utter administrative chaos and a complete

The Refugees' Plight breakdown of all the normal processes of life" in Mitylene, Chios, Smyrna, Saloniki and Rodosta. From the

American relief workers in Mitylene on September 30, came the message: "The situation is desperate. Refugees, crazed by hunger, are throwing themselves into the sea. There is no bread on the island." A few Americans are struggling to look after 150,000 refugees. Americans evacuated 74,000 people from Smyrna in two days, but there are said to be 100,000 left. Fifty thousand refugees have been removed from Rodosta to villages of the interior, but 25,000 remained. There are 10,000 undisciplined Greek troops in the city. Though September 30 was the last day for the evacuations to continue, according to the orders of Mustapha Kemal, they have been going on peaceably still.

Rome.—The *Civiltà Cattolica* of September 2 gives the complete story of a *canard* or hoax invented by the *Giornale d'Italia*, the recital of which ought again to teach

The Giornale d'Italia and the Vatican Catholics how critically and cautiously they should scan the pages of the secular press, whenever there is question of the Pope and his official advisers, the Cardinals, or of the policy ascribed to the Vicar of Christ and his most respected ministers. The *Civiltà* gives the story of the *canard* as follows. On August 15, the *Giornale d'Italia* carried a feature article entitled: "Lively Meeting of Cardinals. A Check for Cardinal Gasparri." The subject of the article was the settlement of the long-debated question of the *Associations Cultuelles* in France. It began with these words:

The last plenary meeting of the Congregation for Foreign Ecclesiastical Affairs called for the express purpose of coming to a final decision on the Gasparri-Cerretti-Jonnart plan for the

regulating of Catholic interests in France, ended with a decisive defeat for the present Secretary of State. A few days ago we published an official note in which the Secretary of State hastened to declare that no action had as yet been taken and that the subject would again be taken up in a subsequent meeting. We are now in a position to inform our readers of the development of certain facts of paramount importance for the present and future relations between the Church and France.

The *Giornale d'Italia* then went on to give a succinct and "true" account of a second meeting of the Cardinals. A good half of the Cardinals present, the *Giornale* stated, who were opposed to the project, induced Cardinal Gasparri to ask a delay of three days before final action, a delay increased to fifteen days, the same paper added, on the instance of Cardinal Merry del Val. In a third meeting, which the *Giornale d'Italia* said, might be called historic, sixteen Cardinals were present. The final vote proved to be a "disaster" for Cardinal Gasparri: Twelve voted against his plan, only three for it. So much for the delay asked for by the Cardinal Secretary of State, sneeringly commented the *Giornale*, adding that the action of the Cardinals amounted to a burial of the Gasparri plan, that it had seriously impaired the position of the Pope's Secretary of State, had caused great dissatisfaction on the part of M. Jonnart, the French Ambassador at the Vatican, who would ask for his recall.

The *Giornale d'Italia* was certainly minute and circumstantial enough in its details. Yet, the account given by that journal was untrue. On August 16, the *Corrispondenza* published in its turn the following short note:

The items published these last days by certain journals and news agencies with regard to the fate of the so-called "French Church Plan," recently called up for examination before the Congregation for Extraordinary Ecclesiastical Affairs, are one and all absolutely false, including the one asserting that a final decision was reached. With regard to the one and only meeting before which the aforesaid plan came up for examination, no one can in any way surmise its outcome. For, as it is well known, the Cardinals and other prelates who make up the membership of that Congregation, are bound by law to the most rigorous secrecy. We can, therefore, make known such information only as has been already communicated to the French Government, and which for that reason, is no longer a secret. This much is known: "The Holy Father refrained from any decision whatever on the main point under discussion. Neither has he adopted any definite plan. But he has ordered that further studies and inquiries be made to find out whether in the French laws there be any other means than the one proposed, the *Associations Cultuelles*, that might honorably and satisfactorily provide for the needs of the Church in France.

Notwithstanding this categorical denial, the *Giornale d'Italia* repeated its charges, with, if anything, more effrontery and less logic than before. It is easy to see what harm such a hoax can accomplish at the time when the Holy Father is generously endeavoring to settle in France one of the most difficult and involved questions the Vatican has ever had to face.

The Catholic Party in Holland

J. VAN DER HEYDEN

IT is rather an anomaly to see a country two-thirds Protestant, at least officially, governed by a Catholic Premier, who heads a Coalition Ministry made up of three parties out of the ten represented in the Chamber of Deputies. The latter is composed of 100 members, of whom 32 are Catholics, 16 anti-Revolutionaries, and 10 Christian Historicals. They, with 42 members of the Senate out of 50, form the conservative *bloc* to whom are opposed 41 deputies, 20 Socialists, 11 divided among 5 different groupings, and 10 representing the old Liberal party, which in the past alternated in power with the Conservatives, but is now gradually dwindling into insignificance.

The three parties forming the government-coalition have one strong common bond, the will to be guided in their statesmanship by the principles of Christianity. Those principles guided them during the preceding four years, when they held a majority of only four in the House, in the framing of a set of laws decidedly in favor of the working classes, a liberal revision of the Constitution, and school legislation fairer than any in the wide world. Financially, that legislation places the denominational schools on a par with the State schools.

The execution of the above legislative enactments which provided pensions for aged and incapacitated workers, hygienic and decent homes, recreation time and recreation grounds, protection for women and children in factories, schools to meet the demands of the parents' conscience no less than of the progressive methods of education, called for the disbursement of huge sums of money. The taxes, which were already high owing to the costs of mobilization all through the Great War and to the heavy load of debt bequeathed by the preceding anti-Catholic administration, had to be raised to unheard of proportions. They were so apportioned as to hit in the first place, war-profiteers, capitalists and employers, leaving the wage-earners theoretically untouched. As long as business was brisk, and so it proved to be the two first years after the armistice, the State's compulsory debtors did not complain over much, but when the economic crisis came and business depression stopped the Pactolian flow into the burdened taxpayers' coffers, discontent raised its head, complaints became rife among manufacturers, farmers, traders; for they paid the cash to the revenue collectors, whilst the laboring classes, which profited by them, contributed, directly at least, but little in proportion to their numbers and the high pay for short hours which they were earning.

The malcontents among the Catholic voters, making chorus with the malcontents of the other bourgeois parties, sought to have the policies of the administration dis-

avowed, in the hope of either compelling it to change its course or of drawing after them the masses of the voters of their own party and of securing through them the ousting from the leadership of their long-trying Catholic spokesmen and chiefs. For these were primarily held responsible for all the financial woes of the moneyed men of the country. Throwing party discipline to the winds, and forgetting the services rendered to Church and country by the Premier, Ruys de Beerenbroeck, whose energy and statesmanship in 1918 averted a revolution, and of whom the most influential Dutch paper, *De Nieuwe Rotterdamsche Courant*, politically hostile to Ruys, said: "He has but one fault, and that is being a Catholic and even that is a trump card in Holland now," forgetting also the services rendered to their cause by Mgr. Nolens, through whose wise parliamentary leadership, the clerical party has acquired a power greater by far than its numerical strength may properly lay claim to, and by Aalberse, the Minister of Labor, whose farsightedness, convincing oratorical talent, ability, and determination to grant workingmen their due stopped the advance of Socialism and kept the Catholic industrial workers under the wholesome influence of their priests, they started a campaign against these men and against the program of social reform they had sponsored.

So many and such diversified laws of a social character had been enacted, and in so short a time, that multifold difficulties arose in the application, giving rise to numberless stupid glosses. The fundamental principles of the laws were thus buried under a heap of quarter-wrong, half-wrong and whole-wrong interpretations. These were all pegs on which to hang assertions derogatory to the further conduct of affairs by the men at the helm both in the State and in the party. The clever and terse repetition of these assertions, as is usual in such cases, gave rise to a movement which for a moment threatened ruin. However, the oppositionists sustained the first defeat at the primaries, when all dissatisfaction to the contrary, the old standard-bearers were nominated to represent the party at the polls. Foiled there, the malcontents, relying too much upon the importance of the whisperings in their own environment, tried the experiment of a dissenting ticket of Catholic candidates for the suffrages of their coreligionists. That meant a division of the Catholic forces and the ruin of that splendid unity which for years has constituted the strength and procured the enviable successes of Dutch Catholics.

The Liberals and the Socialists were jubilant, anticipating an easy victory at the polls over their antagonists; but they reckoned without the innate love of their Catholic fellow-citizens for Christian ideals. After a serious examination of conscience and pondering upon the higher principles at stake, they repudiated all thought of foster-

ing personal material interests, to safeguard the common moral and religious boons, their Christian schools, their religious freedom and a labor legislation, which, when all was told, was undeniably conformable to the lines laid down years ago by Pope Leo XIII in his immortal Encyclical on the Condition of Workingmen.

Three weeks before the elections all the dissident Catholic tickets were disavowed by those who had launched them, and all electoral propaganda for the so-called "New Catholic Party" was stopped short. What had happened in the meantime? Owing to the silence of their spiritual leaders, who were loath to interfere in differences between men who were all practising Catholics and sincere, the dissenters had set up the claim that their tactics were not disapproved by the Bishops and that since nothing but material concerns were involved in the dispute with the regular Catholic party, all conscientious members of the Church were free to cast their vote for either one of the two Catholic tickets.

To this the old guard replied that their opponents were gratuitously presuming that the Bishops were indifferent on the subject, that on the contrary, since they had always stood up for a solid and united front of all Catholic forces, they must necessarily condemn a split which could have no other effect than to scatter votes and, therefore, to lead for a certainty to a diminution of the number of Catholic representatives in the Chambers, to an increase of the Liberal and the Socialist deputies and—who might know?—to a loss of the long-fought-for rights of the Catholic people at large.

To put an end to the controversy and to forestall those possible greater evils, the Hierarchy issued a statement in favor of the fusion of both sides under the old and battered standard. That settled it: the still hesitating coryphees of a change gave way before the express desire of their pastors, put principle above money considerations, above self and class interests, closed their eyes and their ears to all grounds of complaint against their old official leaders, magnanimously renounced all the hopes they had themselves entertained, and rallying again around the Premier and his lieutenants, advised all to go to the polls with the resolve: "Do thy duty, that is best!" That duty plainly was to preserve Christian principles in legislation and statesmanship and to rely upon the fairness of the brethren with whom they were at variance to correct the inevitable imperfections of man-made work. By being mindful in the first place of the higher interests, Dutch Catholics evidently best promoted the universal good of the country, as Baron Van Wynbergen, chairman of the National Catholic Committee, reminded them all in a last appeal to the voters before the day of the electoral consultation:

Putting aside all other consideration, without the least wavering or hesitation, we shall cast our ballot for the Catholic candidates. By so doing we shall give to God the glory to which He is entitled from us in our public as well as in our private lives and demonstrate our absolute trust that even as members of the body politic

all things shall be added to those who seek first the Kingdom of God and His justice.

The returns of the elections surpassed the most sanguine expectations. They assure for years to come the maintenance of a Christian government and the continued perfecting of those laws elaborated to protect the weak against the strong, the poor and the oppressed against the rich and the oppressors, yea, to foster the higher claims of the soul.

It was the first time that women voted in Holland at legislative elections, and all the old-time parties had women candidates on their tickets. Of these, seven carried off the palm, among them one Catholic woman, Mrs. Bronsfeld-Vitringa, whose success wrung a seat from the opposition at Amsterdam. The first plank in the Catholic women's platform was:

Since we plead for the enthronement of Christ in our homes, it is but fair to see to the enthronement of Christ in our greater home, the State. He must reign there as well as in our homes; and it is the duty of the women to have Him reign there.

Owing to the system of proportional representation, also applied for the first time at a general consultation of the Dutch electoral body, the number of tickets in the field was unusually large, more than half the seats to be filled. All sorts of parties grew out of the supposedly increased chance for small groups to send representatives to the Chambers. Forty-three tickets did not receive enough votes to elect a candidate; so that out of a total of 2,928,818 actual voters, 202,145 will, despite the proportional system, in no way be represented in the law-making bodies of the land. In that respect the election may be said to have been a trial proportional-representation election which demonstrated the objection of the great majority of voters to parties representing private interests or interests of small groups.

Men and Things in Manila

E. J. SCOTT

THE opening week of August was unusually crowded with the arrival of Secretary of the Navy Denby, the return of the first group of the Independence Commission and the coming of nine new American Jesuits to the Ateneo de Manila. Each had its relative importance, but the first overshadowed the rest. Ever since the Secretary set out for Tokio, the American newspapers had been reporting his progress towards Manila. It was the first time so direct a representative of the President was to visit Manila. And the recent answer of President Harding to the Independence Commission excited greater interest in the coming of his representative. Both the American and Filipino community expected some further statement on independence but from entirely different viewpoints. At the same time, the vanguard of the Commission itself would reach Manila while Secretary Denby was here and speculation was rife as to what the result would be. It seemed as though we might have another phase or session of the Washington Conference.

But the Henderson steamed away this morning, August 5, with Mr. Denby and party, and it was not reported that he even met the members of the Commission as such.

The Secretary of the Navy was feted by the American community from the time he was welcomed at the army pier on July 31, until he left the palace of the Governor-General last night escorted by the Ninth Cavalry, for his quarters aboard. He was the house-guest of Governor-General and Mrs. Wood at Malacanan, together with his family. A brilliant reception was tendered him there the night after his arrival, and in Manila this is a most picturesque spectacle. The native dresses of the Filipino ladies lend color and grace to the immaculate white evening dress of American officers and civilians and of the American ladies who were declared by the Prince of Wales to be the best-dressed women in the East. Certainly the Secretary must have been impressed by the social tone of Manila that first night. The other big receptions by the Army and Navy Club and the Masons of the York Rite were more or less repetitions, as the same American people for the most part were present. The American spirit of jollity is rampant here and all formal events include a dance. Of course, we have no Prohibition, and it must be confessed that very few Americans who are not missionaries are heard to advocate it.

Secretary Denby did not disappoint expectations and gave out a statement on independence to the effect that "If he were a Filipino seeking the best interests of his country, he would not ask for independence now. This would be the poorest time to agitate the question of independence. I find conditions here more peaceful and prosperous than elsewhere in the world. It is in the interests of the Filipino that American protection should be continued here."

In the same issue of the press was published the statement of the returned members of the Independence Commission. This acknowledged the general courtesy shown the party in the different American cities visited and the kind reception extended by the President. But their conclusion was that the American public in general is short of exact information about the Islands. And the leaders have determined upon a new publicity campaign to further their continued plea for immediate and absolute independence. The Secretary of the Navy never referred to them in any of his addresses and they took no cognizance of his presence. The only sign of a conflict was between the *Philippines Herald* and the American Chamber of Commerce. The paper declared that the local Chamber of Commerce had sent letters to chambers of commerce in the United States, requesting that the Independence Commission be ignored in America. The article came from a special correspondent in Washington, D. C. Mr. C. M. Cotterman, the President of the Manila Chamber, sent an immediate denial to the English papers and to the *Herald* in particular. He branded as false every charge and assertion made in the article and published the only communi-

cation of the Chamber to similar organizations in America. The letter in question leaves no doubt that the view of the American Chamber of Commerce here is against freedom for the Islands. And it censures the political propaganda for independence on account of the expenditure of public funds for its support at this time of a money-crisis. It is purely commercial in its reasons for retaining the Islands under our flag. It likewise most earnestly recommends the retention of Governor-General Wood until the permanent status of the Philippines is fixed. What the status should be, in its decision, is, of course, the retention of the Islands as a territory.

The visit of the Secretary of the Navy, however, seems to have left the Filipinos with hope, and he was very well received. His sincerity and his warm expression of regard for the people of the Islands created a most friendly feeling as expressed in the press. There had been conflicts between the American and Filipino press over the going and return of the Independence Mission. The *Daily Bulletin* urged the people to protest against the expense of the undertaking in face of the certain refusal of independence. But the Collectivista party sent out an appeal for a silent protest against the reply of President Harding. All friends of immediate and absolute freedom were to welcome home the first members of the Mission, and appear at the dock with mourning bands on the arm. Then a monster parade was to be held and a collection of centavos taken up to cable to the President their peaceful protest against his decision. Philippine weather, however, settled the matter in its own way. Manila was on the outer edge of a typhoon the day of the return and it was only after a long delay caused by the gale blowing that the Empress of Asia was able to make the pier. And the torrential rains made any kind of a demonstration seem foolish.

The second section of the Independence Mission, headed by Speaker Sergio Osmena returned to Manila yesterday, August 7, and the growing antagonism between local American merchants and Filipino advocates of immediate independence was considerably checked. Mr. Osmena sent a cable from Honolulu in praise of American fair-mindedness and urged his countrymen to adopt all means to foster American friendliness. He went as far as to propose an association for this special purpose. Whatever be its motive the message had a conciliating effect on the American community. The irritation between the Americans and some of the Filipinos had been on the increase and rumors of passive resistance to the Government and even of a boycott of local American firms were afloat. The frankness of Mr. Osmena's praise of the American spirit of fairness, even under lack of agreement with his ideas, and the cordial welcome in every American city visited by him satisfied the Americans of his own fairness, and his influence with the native politicians will cause them, no doubt, to adopt a more friendly tone. Mr. Osmena even assured his countrymen that if they approached the

problem properly and trusted their cause to public opinion in America they might have independence before the end of Harding's Administration. His plan is to appeal to the common people of America more and more by sending over other Missions, for he declared that all the ground lost for the cause of independence by the Wood-Forbes Commission and its report was won back by the Second Mission. He added also that the American enemies of Filipino independence are not on the other side of the Pacific, but here in the Islands. As Mr. Osmena is looked upon as a public man very careful of his utterances, his change of tone in regard to America and his confidence in early independence seem to some to indicate that he expects American public opinion at home to offset the opposition of American commercial interests here in Manila.

Catholic Reoccupation of St. Michel

A. HILLIARD ATTERIDGE

IN the deep bay where the northern shores of Brittany meet the western coast of the Norman peninsula of the Cotentin, a small island, a mass of granite, rises amidst a wide expanse of sands that twice a day are covered by the tides of the Atlantic. Forty years ago it was linked with the mainland by a long dike of solid masonry. Before that it was accessible only when the tide was out, and even then the journey across the sands was not without its perils for the careless wayfarer. From the southern shore of the Bay of St. Michel visitors from Pontorson followed a marked track or trusted to a guide. From Genets on the northern side of the bay one came in a car with broad-tired wheels, and scouts went in front with long poles sounding and testing the sands. For the receding tide left bare miles of beach that abounded in treacherous and ever-changing quicksands. In the old days of Celtic paganism the lonely rock thus guarded from approach was regarded with superstitious terror as a refuge for the ghosts of the dead, and the Bretons called it "the Mount of the Tomb." The fisher-folk told how they saw the forms of the departed flitting over the island rocks in the misty moonlight, and heard their wailing voices when the waves broke wildly round the granite hill as storm and tide-race drowned its girdling sands.

The story of Mont St. Michel tells how some 1,200 years ago, the Archangel appeared in dream or vision to St. Aubert, the Bishop of the neighboring city of Avranches, and told him that he must take possession of the haunted island, and build there a Christian sanctuary. So the Bishop built a chapel on the rock and placed there priests and hermits who were to pray for those who were in peril of the sea. Henceforth the rocky height was known as St. Michael's Mount. Its beacon fires became a guide for seamen and fisher-folk, and they came to pray as pilgrims at St. Michael's chapel. Then when Rollo and his Norsemen built up their Duchy of Normandy and

became the Christian Normans, his grandson, Duke Richard the Fearless, in the tenth century built a monastery on the island and brought to it a colony of Benedictines from Monte Cassino. By this time there was a village on the island, a group of cottages huddled behind the rampart erected to protect the sanctuary against piratical sea-rovers. Out of these small beginnings grew the town, fortress and abbey of Mont St. Michel.

In 1017 Abbot Hildebert planned the magnificent pile of buildings that has made the place world-famous. His plan was not completed till 400 years later. There was no space on the steep rock for the cloister courts and quadrangles of a widely extended group of abbey buildings. But Abbot Hildebert decided that the Abbey of St. Michel should be a glorious place not unworthy of its patron, and began to build it up story above story around the island summit, to form at last a lofty platform for the great church that was to crown it all. Massive strength and delicate beauty combined in the execution of the daring scheme and the result was one of the marvels of Gothic architecture.

There were dangerous times while the work was still in progress. In the thirteenth century under the feeble rule of John Lackland, Normandy was lost to the English Crown, and Philip Augustus, in fortifying the coasts of his new dominion, made the island into a strong fortress, with the Abbot for its governor and a garrison under a French captain to provide for its defense. Then came the Hundred Years' War. The Mount was held for France against more than one English attack. In 1423 when it was in dire peril it was saved by a Breton fleet from St. Malo. But the English came again in 1434, seized the neighboring rocks of Tombelaine, gained a footing on the island, and brought up two huge cannon to throw bombs and fireballs into the place at close range. But they were beaten off, and the two "bombards" were captured. These trophies stand today at the gate of the island-town and the townsfolk call them "*les Michelettes*," "the little Michaels."

Then the invaders were driven from France, after Ste. Jeanne had raised the siege of Orleans and crowned the King at Rheims. With victory and peace there came prosperous days for Mont St. Michel. There was an outburst of popular devotion to the great Archangel. Had he not appeared to Ste. Jeanne d'Arc in her visions at Domr  my? So pilgrims flocked to the sanctuary. A new order of knighthood, the Chevaliers de St. Michel, was founded in his honor, and they held their chapters in one of the halls of the abbey. Rich endowments were lavished upon it by the piety of France, and there were abundant resources for completing Abbot Hildebert's daring plans. At last in 1520 the church on the summit of the hill was finished, rising 300 feet above sand and tide.

Then for a while the glories of Mont St. Michel seemed on the wane. France was torn by the Huguenot wars. The island was more than once menaced by the sea-rovers

of La Rochelle and their English allies. The numbers of the monks dwindled. There were few pilgrims. The abbey was less important than the fortress. Its possessions were frittered away upon courtiers, who, by an abuse of the time, received the abbacy from the King, and named a deputy to discharge its functions. But at last there was a reform. Louis XIII handed over the abbey to the Benedictines of St. Maur. They held it until at the close of the eighteenth century the revolutionists expelled them, stripped church and monastery of their treasures and dispersed the library that represented the pious labor and learning of 800 years.

For more than half a century Mont St. Michel was reduced to the degraded position of a prison, and endless damage was done to the beautiful buildings by their conversion to this use. But at last France awoke to a sense of this outrage on its past, and in 1864 the prisoners and their keepers were removed, and soon after began the care-

ful restoration of the buildings. But the abbey became a mere show-place for tourists and students of architecture, a "historical monument," no longer a sanctuary. On rare occasions Mass was said in the great church, but mostly it was desolate.

Happily all this is now being changed. Thanks to the better relations between the French Government and the Church it has been possible this summer to arrange for the permanent restoration of the famous abbey church to Catholic worship. The fetes which took place on St. Michael's Eve, September 28, were presided over by the Papal Nuncio, Mgr. Cerretti and the Bishop of the diocese. It is to be hoped that this auspicious event may clear the way for the perpetual residence of the monks at their abbey. But be this as it may, there is ample reason for rejoicing that the wonderful church will no longer be a show-place for tourists and artists, but a sanctuary in which God will be perpetually praised.

Catholic Women's Movement in Germany

WILHELMINA SCHEPPEGRELL-KEPPLER

Delegate and Honorary President of the Catholic Women's Union

IN 1900, in the monthly magazine, *Haus u. Welt*, there came from the pen of Mrs. von Gordon, the then well-known authoress of Würzburg, the first stimulus for the organizing of the Catholic Women's Union of Germany. At the same time, Paulina Herber, was earnestly working towards the organization of the Catholic women and had already conferred with the executive committee of the Catholic Women's Teachers' Association, the oldest Catholic women's organization of Germany, to formulate plans to organize a Catholic woman's movement. At the convention of the Catholic Associated Charities in Frankfurt, 1903, a delegation of ladies of South Germany met the ladies of the Rhine District, represented by Mrs. Trimborn, Mrs. Bachem and Mrs. Hopmann, to discuss the matter. The result of this meeting was that a committee of preliminary arrangements was appointed with Mrs. Hofmann, Cologne, as chairman.

But as there was in view not a society, but a union that would be the support of the Catholic woman's movement, the center point of all Catholic women's achievements, and representative of the Catholic women to the Government and the world at large, there were many difficulties to overcome and many problems to be weighed and measured. Although Catholic women's leagues had sprung up in many places, in Strassburg, Würzburg, Wiesbaden, Münster, Augsburg, Hanover, Honnef and Hildesheim, yet the Catholic Women's Union was not officially organized until November, 1904, at a convention that was held in Frankfurt, when its constitution was

framed. The minutes of that first meeting, at which Mrs. Gnauk-Kühne spoke on the question of the "Working Women" and Mrs. Neuhaus on "Woman's Welfare," and at which among other things, the subject of the correct training of girls, the commercial education of women, the traveler's aid and the girls' protective societies were discussed, show us that these Catholic women even then were well able to carry on the new movement.

The Convention, held at Munich, 1906, revealed a decided growth in the general development. The secretary could report thirty branch-leagues and almost 12,000 members and 136 affiliated societies. Two important subjects were treated at this meeting, the servant question and the question of piece-work done at home by women, and it is interesting to read from the address given at that meeting, by Mrs. Kleitner, that the suggestions recommended by her then, have today been found necessary in the by-laws demanded by the house-officials. This meeting had for its motto: "Social Duties." The subject of birth-control was thoroughly treated at the Münster convention, 1910, whose special purpose was the study of child welfare.

Another important step was taken at Düsseldorf, 1910, when the junior division of our Catholic Women's Union was started. Today we have 252 Junior Leagues. Two years later Mrs. Hofmann, who had wisely and courageously led the Women's Union through all its initial difficulties, resigned her position, to the great regret of all her coworkers. At this meeting, Miss Hedwig Drans-

feld, our president now, took the wheel to steer our union and we can congratulate ourselves that the Catholic movement found in her a leader fully qualified to face all difficulties that were awaiting us.

Under Miss Dransfeld we had our great meeting of 1915 in the Reichstag building, in Berlin, which had for the first time been opened to women, and that for the convention of our Catholic Women's Union. There our main speaker was Miss Dransfeld herself, who spoke to us on "Women, the Coworkers in New Germany." Who of us that attended that meeting could have dreamt, that the place in which we were then convening would be of so much importance to us, or would have thought of the new development of work that was soon expected of us, that within three years our women would be there as speakers, as representatives in this House of Parliament! At that meeting a petition was sent to the Government for a law prohibiting children under seventeen years of age from attending the movie-shows. The law was carried and has up to the present time been strictly enforced.

In 1918, we went to Fulda for our convention. That meeting carried strongly the stamp of the terrible war. Our organization had grown in membership, we had then over 100,000 active members, and such activity! In every city and town we had our *Kinderküchen*, where we were feeding our starving children; we had opened maternity hospitals for the poor mothers, we had opened training schools for social charity workers, nurses and infants' nurses, *Kindergärtnerinnen*, domestic workers, and so on. Beginning with September, 1916, a lively propaganda-activity had set in, so that our Union on June 20, 1917, had 348 leagues embracing all parts of Germany. Today we have 900 leagues with over 250,000 active members and with our affiliated societies we have more than 1,000,000 Catholic women organized in our Catholic Women's Union. In January, 1916, our Catholic Women's Council was founded in the Catholic Women's Union. Beside the C. W. U. and its affiliated societies all other Unions of Catholic Women were federated in this council, almost doubling the number of organized Catholic women.

Since then we have had one more meeting; our eighth convention took place in Würzburg in 1921. Much had changed in the meanwhile. Our women had entered public life, and many feared they would thereby forfeit their greatest charm. We saw our women in politics, and many wanted to turn away and desired to have nothing to do with the fights and skirmishes of the political parties. They did not understand the purpose of those other women whose only object in becoming members of parliament and legislature was that just there they recognized their holy duty to serve their Catholic womankind, in the problems relating to education, morality and sociology and in the dangers threatening family, school and the health of our people. Our duty had been, after the woman's vote had been thrown into our laps, to make our

members understand their responsibilities in regard to suffrage and to see that they received the moral and civic training necessary to fit them for their citizenship.

Dr. Helen Weber, Council to the Secretary of Welfare, an office which she has kept under three different secretaries, made an enthusiastic appeal to the members of the Union to develop in themselves the true ideals of Catholic womanhood, to live daily and hourly as Catholics. "I say more," she added, "we should give ourselves entirely to this work for the love of Christ." Hedwig Dransfeld, now M.D.R., delivered a most wonderful speech towards the end of the convention. We were all excited over the many questions that had been discussed. Her words acted as balm to pacify us, after the agitation of the preceding days, they were so reassuring, so full of warm life. And the ideal of which we had so often spoken, that which should be the aim of our community, the real Catholic ideal of woman, she placed before us, clear, resplendent and full of life, that, namely, of the woman ever-ready to make sacrifices and absolutely unselfish, always full of strong love, of peace, of purity, of self-denial and of great moral strength, so that she would rather starve with others, than see others starve. If the Catholic woman carries out this ideal, she may stand where she will, no matter what her calling may be, she will always be able to fill others with enthusiasm and will herself be the bearer of a new culture. We must all be unanimous in our Catholic woman movement! All side-issues must disappear, we must maintain the true solidarity of all Catholic women, we must be one union of Catholic women to work in the world and to spread the Kingdom of God.

Meanwhile the Catholic Woman's Union of Germany had decided to send a delegate to the United States, to plead their cause, and to beg the financial aid of their Catholic brethren and sisters, to help them keep their ship afloat, to feed their starving women and children and to clothe their naked for the love of Christ. The outer world little understands the terrible crisis through which the Catholics of Germany are passing today and the urgent need there is of help. Even now the maternity hospitals, infant homes, day-nurseries, orphanages and asylums for deaf mutes and blind, are on the verge of being closed for lack of sufficient funds. It was to carry on this work of charity for the suffering members of Christ that the present writer, a native American, who through marriage has lived in Germany for the past twenty-one years, was commissioned to come to this country, bringing with her letters of recommendation from the Hierarchy of Germany, and from the President of the Catholic Women's Union. She is now striving to carry out the intentions of the organization, making her headquarters at Notre Dame Convent, Milwaukee. Her work is to be conducted solely in the interest of Catholic charity and the Catholic Faith, the two motives that most deeply stir the heart of every Catholic woman.

The Russian Orthodox Church

E. L. POLSON

WHILE the zealous men sent by the Holy See to relieve the famine-tragedies and other unspeakable sufferings in Russia are doing their charitable work in Odessa, Nikolajevsk, and Rostov on the Don, the Bolsheviks have not relinquished their furious attacks on all forms of Christianity. Only the Mohammedans and the Jews are exempt from their hostility. To cite one example: before the war there was but one synagogue in Moscow; at this time there are sixteen.

Both the Catholic and the Orthodox priests are in the same predicament. Neither hierarchy nor monachism is to be allowed to survive in Russia. The same law applies to the Orthodox and to the Catholic Church. The persecution of the Catholics is embittered by political hatred. The Bolsheviks are frantic in their fury against Poland, which by her miraculous heroism, dammed their hordes beneath the very walls of Warsaw. For that reason the Catholic priests in Russia, being mostly Polish, no less than the Orthodox clergy are the object of Bolshevik persecution.

In the attempts to extirpate Christianity in Russia the Bolsheviks have found a powerful and unexpected source of assistance in the bishops and priests of the so-called Living Church. In August, the members of this Church which is engaged in warring on the traditions of Russian Orthodoxy, held a meeting in Moscow. They laid the foundation of a reorganization of the Russian monasteries that have been deprived of their goods and deserted by most of their former occupants. According to their decisions, the monasteries may survive as agricultural communities, but not as the center of clerical training, and still less, as the nurseries of bishops. Married priests will be called to the government of the various sees. If the ordained monks wish to take up parish work they have to renounce the monastic vows. They will be entirely subject to the pastors of the parishes. The laymen who embrace the monastic life will have no privileges: they will be forbidden to aspire to the higher ranks of the Hierarchy, and their sacrifice will have to be confined to the rigorous labors of agricultural activity. This is the formula which the Living Church has adopted to bring monachism back to the ideals of the Primitive Church.

According to the chiefs of the Living Church, only such persons shall be regarded as members of a parish as declare themselves against "counter-revolution" and partake of the Holy Eucharist. The supreme direction of the Russian Church belongs to the local synod of priests who will meet every three years. Laymen are allowed to take part in it. Russian dioceses will be divided into administrative districts, following the civil division of the territory. Therefore, the number of bishops will be considerably increased, and their contact with the Faithful will become closer. Besides, the task of the Bishops, according

to the decisions of the meeting, will be reduced to that "of ordaining priests, and praying for their flock."

Two decisions of the synod are worthy of mention. According to one of them, Tolstoi is exalted as one of the pillars of the new church. The Living Church declares that the anathema imposed on him was unwarranted. He will be rehabilitated. The fact that his last works, fiction and pamphlets alike, denied all the truths of Christian revelation and changed all the doctrines of the Gospel, is of no account. As the old Russian Church tried to canonize John Huss as a martyr of alleged Roman intolerance, so the Living Church attempts to canonize Tolstoi, either to gratify the Bolsheviks, or to discredit the former Orthodox Church.

Another declaration contains a veritable panegyric on the Bolshevik revolution. It affirms that by the revolution the Church in Russia was made free from the yoke of capitalism and found an opportunity to develop its possibilities. There follows a bitter invective against the Russian episcopate that had opposed that freedom as harmful to the interests of their caste. It is also declared that the best pastors of the Russian Church, such as Sergius, Metropolitan of Vladimir, and Archbishops Evdokim of Nizhni-Novgorod, Seraphim of Kostroma, and Tykhon of Voronezh, have approved the soviet regime of the new Russian Church.

Judging from the course of events, the organism of the Russian Church is shattered. From a Catholic point of view, the Living Church will hate the Catholic Church more fiercely than the Tzaristic Russian Church, for the Catholic clergy in Russia will never subscribe to a system bent on extirpating the Hierarchy, and sooner or later recasting dogma. Whatever it may be, the breakdown of the once powerful Russian Church throws into full relief the Divinely revealed necessity of a supreme head of the Church of Christ, whereby its dispersion in schism and heresy may be prevented.

The Eagles of Czechoslovakia

E. CHRISTITCH

THE Catholic manifestations at Brno (Brunn) Moravia, during Assumption Week, are a conclusive refutation of the calumny that Czechoslovakia is not a predominantly Catholic country. According to the recent census 80% of the population have declared themselves Catholic; only 7% Protestant, while the remaining 13% are made up of Greek Orthodox, Jews, and various sects including the new schismatical body, negligible in number, calling itself the "National Church." In spite of these figures certain interested foreign factors continue to represent Czechoslovakia as having severed her connection with Rome. In face of the magnificent display of Catholic consciousness which attracted people from all parts of the world, including the United States, to Brno, these defamers must either retract their statements or at least

hold their peace in future. At any rate AMERICA, I trust, will show the other side of the shield.

The rally of the Orel, or "Eagles," an athletic patriotic organization for the youth of both sexes, founded on a Catholic basis, was the first big international event in the new Republic. The "Eagles" were established two decades ago because of the irreligious trend of the older society of Sokol, or "Falcons," which made it impossible for a practising Catholic to retain membership. Christian ethics, as well as physical culture and loyalty to fatherland, are on the program of the "Eagles" who are expected to practise the Catholic religion. Their rapid increase, their energy and initiative, have made them today a strong pillar of the Church in Czechoslovakia.

A solemn High Mass in the vast stadium celebrated by the Papal Nuncio, Mgr. Micara, opened the festival. Foreign Bishops were present, including French, Yugoslav, and Polish prelates, while two Cabinet Ministers represented the President and the Government of the Czechoslovak Republic.

One feature of the exercises, performed with unexampled precision by tens of thousands, to the sound of national melodies, was a symbolic rendering of the history of the Central Slavs. The movements of the men expressed the burden of the foreign yoke, the long and gradual struggle for freedom, till finally, with limbs unshackled, they sprang erect, a free and independent people. The movements of the girls showed the anguish that was only calmed by prayer, the ceaseless toil and the constancy and encouragement bestowed from above and the final rapture of triumph. The crowning gesture, the "breaking of the chains" has been taken as the design for the postage-stamps of the young Republic.

An impressive scene was the blessing of the flags by the Papal Nuncio, and the thunder of the oath to Faith and Fatherland shouted in unison by the multitudes. If the "Eagles" in their mass were a stirring sight, private conversation with individuals among them was still more inspiring. Many of these young pioneers of the Catholic revival could tell of gallant resistance in remote villages to the lure of the new national sect. Working men and peasants in certain districts, on learning, with horror that the noisy agitators who seduced them, had been condemned by Rome, drove them from their midst and proclaimed their fidelity to the old Faith.

Visitors could learn much in this second most important city of the Central Slavs. There was not one case of intoxication among the crowds in a land of unstinted beer. The Czechs, whose Pilsener and other breweries are famous throughout the world, are a sober and frugal people. Soft drinks were more in request than the beer and wine obtainable *ad libitum*.

The town of Brno itself has some fine old churches: that of St. James dating from the thirteenth century; the beautiful church of St. Thomas, with a monastery, built in the fourteenth century by the Augustinians, and the garrison

church served by the Jesuits. There are several interesting museums, historical and ethnographical, and some valuable collections of paintings. But the chief asset of ancient Brno on this occasion was that as geographical center of the State it could easily assemble from all points the living Catholic forces eager to reassert their status before the world.

The procession, nearly four miles long, of young people bearing Catholic banners and singing Catholic hymns, acclaimed by enthusiastic spectators, was a vision to be remembered. Very significant for the future of Slav Catholicism was the presence of 1200 "Eagles" from Yugoslavia, led by their President, Bishop Yeglitch of Liubliana; and a jubilant welcome was given them by their Czech kin. The promoter, organizer, and outstanding figure of the demonstrations was Mgr. Dr. Sramek, Minister of Railways in the present Coalition Government at Prague, whose eloquent words, on the responsibility of Catholics in Czechoslovakia, sank into all hearts. The studied reserve with which he alluded to the past did not obliterate from the minds of his hearers the persecution he had suffered under alien rule for upholding Czech national claims. With no less confidence in his ability to champion successfully the cause of the Church, menaced by new conditions, they sang the patriotic hymn: "Cry of the Eagles," which terminates thus: "As the sun sheds its rays on every spot in our land, arise Eagles, and fly swiftly from peak to peak, planting everywhere, dauntless, the Catholic Cross!"

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

Race Extinction

To the Editor of AMERICA:

The letter of L. A. M. on race-extinction in AMERICA for September 30, arrested my attention and set me to hard thought. Granted that what he and others before him have said is true, the question arises: What are we going to do about the matter? Apparently there lies at hand a serious problem in which few of us are interested. Both State and Church should, of course, be much preoccupied with it, but neither seems to bother about it. For instance, I, for one, have never heard a sermon on marriage. Now, I could understand this if priests are convinced that our young men and women abstain from matrimony for high motives, but they cannot entertain this opinion, for they know quite well that selfishness is a compelling motive in some instances and gross sin in other cases. Why, then, do not the priests, Jesuits included, instruct their people about the matter?

And is L. A. M. entirely convinced that he has enumerated all the causes of childlessness? What about birth-control, the sin of the luxurious pagan by which both men and women are converted into vessels of dishonor?

New York.

A. J. T.

A Eulogy of Bishop Flaget

To the Editor of AMERICA:

In the House of Representatives in Washington, March 19, 1832, Charles Wickcliffe of Kentucky, a non-Catholic, a gentleman of more than average education, gave one of the most glowing encomiums to a Catholic bishop and his work that has probably been uttered in the halls of Congress since its inception. The gentleman from Kentucky was defending the character of

Bishop Benedict Louis Flaget. I give the following extract from Representative Wickcliffe's speech in Congress, ninety years ago, because it has not been incorporated, to my knowledge, in any encyclopedia or history of Bishop Flaget's work and achievements:

Bishop Flaget's destiny, or the orders of the Church to which he belongs, placed him at the head of the Catholic Church in Bardstown, where, in the exercise of the duties of Bishop and philanthropist in his diocese, he has endeared himself to the community, whose society he adorns. With his own means, aided by the liberal contribution of the members of his own church, and of individuals belonging to other denominations, he has built up a college which is both the pride and the ornament of the little village [Bardstown, Ky.] in which it is situated. In this college are taught all those branches of useful knowledge and of science which qualify men for the duties of life and its rational enjoyments. This college, without the aid of governmental endowment, brought into existence and sustained by individual enterprise, will lose nothing in comparison with any college in the Union. Sir, I believe it is the best west of the mountains! In it are annually instructed about two hundred of the youth of our country upon terms moderate. And we have, in its discipline, a perfect guaranty for the preservation of the morals of our young men. Its portals are opened to all denominations. Religious bigotry does not extend its unhallowed influences over the consciences of the professors or their pupils. The benevolence of its founder [Bishop Flaget] and its conductors is felt in all ranks of society. The orphan and the destitute find ready access to the benefits of this institution; and when there is an inability to pay the moderate charges of board and instruction, none are made. I will say nothing, sir, of the immense amount of money expended on the buildings of this college. . . . (Benton's "Debates in Congress," Vol. 7.)

The endowment of Bishop Flaget is still functioning. And the glowing eulogy and praise of Representative Wickcliffe can still be recalled to inspire Catholic educators and philanthropists in this busy age to go on with their work and their ever-needed funds to arouse the enthusiasm of all interested in the great work of Catholic education in the United States.

Lowell, Mass.

GEORGE F. O'DWYER.

Monkey Talk

To the Editor of AMERICA:

Do monkeys talk? R. L. Garner, as the readers of AMERICA may remember, was quite certain that they did. In fact, he gave the world a book on the simian language. I read it, and when I had finished wading through this most fantastic collection of trite banalities, supposedly based on facts, I came to wonder whether the author, a Confederate war veteran, did not suffer from "shell-shock."

Catholics who have been reared under the guidance of a sane philosophy find it exceedingly difficult to conceive how any rational being, much less a so-called specialist, should make such statements. R. L. Garner seemed not to understand the essential difference between a screech and an uttered word. Physiologists unanimously admit that the monkey has all the organs necessary for speech; ideas only are wanting, and ideas imply rationality, the prerogative of man alone. As Max Müller says, "The one great barrier between man and brute is language. Man speaks and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare cross it" (Lecture on "The Science of Language," p. 340). Professor Garner did not agree to this. Anxious to back up his theory with facts, he left for Africa, in the summer of 1892, and claimed "to have spent one hundred days in the thick of the jungle," where he watched the monkeys from an iron cage which he had built for that special purpose. When he came back with the announcement that the monkeys had a language of their own, scientific persons started a controversy which became widespread and attracted much attention from people who did not specialize in such researches.

Professor Garner on his return had no exhibits to present to the skeptics beyond his diary. On his second trip, however, he claims to have taken with him a phonograph and a number of records to catch the chattering of these late settlers, whom Darwin and others have conspicuously associated with the evolution of mankind. Such are the claims as given to us by the professor. Now let us see what the Rt. Rev. Mgr. Leroy, a missionary Bishop in these parts, has to say on the subject. I have carefully made the following translation from his French text:

I have known Garner, and I must say from the outset that he was a "doctor" only because he had himself assumed the title; he might just as well have taken the title of colonel or admiral. I was Vicar-Apostolic of Gabon when he came, and I saw him on the scene of his experiment at Fernan-Vaz. In the United States he has published a work on the simian language. I read the book and found it filled with most fantastic theories. Desirous, no doubt, to back up these strange ideas by some experimental data, Garner announced that he was going to Gabon, which had been described by the American, Du Chaillu, as the home of the gorilla, the strongest and most "human" of anthropoids. He would go in the thickest of the forest to live in a huge iron cage and there get acquainted with the monkeys whose language he would soon master. Among certain classes of Americans initiative of this kind is accepted with enthusiasm and receives generous financial support. And so, one day, Garner was seen landing at Libreville. Then he went on to Fernan-Vaz with a huge iron cage, and settled down in the midst of the forest, not very far from the Catholic mission.

Missionaries are, as a rule, good-hearted. Father Duléon received Dr. Garner with great kindness and helped him in his new venture, all the while very anxious to see what would happen. He was quite disappointed by what ensued, however.

After a night spent in his cage, Garner came to the mission. He had not slept a wink, devoured as he had been by the mosquitoes, and he was quite indignant at the monkeys for not showing themselves more accessible to his advances. He asked to become the guest of the Fathers to continue his studies. He remained there three months, drank all the wine reserve of the mission, and on his departure remitted to Father Duléon in payment for his board a check on a bank which, sad to relate, did not exist. And here was all that Dr. Garner had earned from the Fernan-Vaz monkeys, to pay his debts with "*monnaie de singe*" (monkey money).

On his return to America he was, however, hailed with enthusiasm. He had been in Gabon; he was bringing back his written observations and he had also taken home with him a little chimpanzee with whom, he pretended, he held conversations. As a matter of fact, the gorilla in question had shown itself refractory to all educational attempt; he was for the *savant* another disillusion. As to the simian language, is there any need for me to say that it is exactly of the same nature as that of the other beasts of the jungle? Just as these, and even in a lesser degree than some of them, the different kinds of monkeys have different sorts of screechings to express joy, pain, terror, etc., and that is all.

Garner, however, returned once more to Gabon; but this time he stayed in an English trading-post, where he continued his studies. One must be fair: there the American *savant* succeeded, if not in mastering the simian language, at least in proving that at times the monkey can raise himself above man. For in that trading-post Garner had a chimpanzee that he had trained to sit at table with him. They used to dine together. It is related, however, that often, too often, in the evening, the monkey was found on the table, whilst the poor doctor was under it. No, frankly, Garner's experiments do not seem to have contributed much to the progress of the great question of our origin.

Garner died in January, 1920, at Chattanooga. Some of the leading papers announced the fact with these head lines: "R. L. Garner, discoverer of 'monkey language,' dead." As for us we know how far to believe this discovery.

Ore Place, Hastings.

GABRIEL M. MÉNAGER, S. J.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 7, 1922

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The Negro and Catholic Education

A NEWS item sent out from Washington during the week announced the very welcome tidings that immediate steps for the actual establishment of the Cardinal Gibbons Institute, a national school for the higher education of Catholic Negroes, have been made possible by funds contributed to the board of trustees of the institute by the colored Catholics of Washington and vicinity. The occasion of the donation was the "sixtieth anniversary of the first announcement issued by President Lincoln, on September 22, 1862, of his plan to free the slaves one hundred days later, if the seceding States had not returned to the Union by that time."

Thus it happens that the Church in America has taken another step forward in the work of helping the colored man to attain the position for which Providence has fitted him. This is as it should be, for after all only the Church can solve the great problem bound up with the destiny of the black race in the United States. And the country itself, no less than the Negro has a right to demand of Catholics that they give themselves to this work with the zeal that is characteristic of their efforts in other directions. Such a zeal presupposed, the Negro will yet be one of the greatest consolations of the Church of America. Simple and religious by disposition, he is as capable of moral and spiritual development as the more favored white man. His faults are not due to the "total depravity of his nature," which after all is essentially the same as the white man's, but to conditions of life, which were not his choice. Not so many years ago his ancestors, in very many instances, were bred like beasts, not only on southern plantations, but also in slave-pens in lily New England, and the poor creatures lived their lives deprived of Sacramental grace and the elementary knowledge due to a human being.

But since Emancipation Day all this has been so changed that Senator Walsh of Massachusetts could truthfully say to the 8,000 Negroes gathered in Washington to help the Cardinal Gibbons Institute:

It is a happy coincidence that this day which marks the sixtieth anniversary of an announcement of the approaching emancipation of your race should also see those first steps taken in the movement for the educational betterment of your fellow-citizens. That you were worthy of the freedom granted you that day by the President of the United States has been amply proved by your conduct as free people and by the progress which you have made. I can say without fear of contradiction that during the sixty years of your freedom you have progressed in a manner and to a degree unequalled by any other race on earth.

One of the evidences of the progression made by you is the earnestness with which you regard education, the sacrifices which you make to send your boys and girls to school and the sacrifices which you make to assist the other boys and girls of your race to receive an education. Your activity today in holding this great meeting not only in commemoration of your emancipation but to raise money so that immediate steps may be taken toward the establishment of the Cardinal Gibbons Institute is evidence of your great interest in education and the appreciation of the needs of your young people. The time has come for the adequate provision of the necessary institutions and equipment for the education of the Negro race, to enable it to take its proper place in American national life. The question arises whether the American Catholic is ready to undertake a project so far-reaching and colossal as is proposed in the Cardinal Gibbons Institute, whether as Catholics we have enough energy and vision to see to a successful conclusion such a school as is proposed. Your present interest as manifested by your presence here today is your answer. Our presence is our answer. I believe that the great body of American Catholics will support the project to the limit, that will be their answer.

This project received its first impetus from that kindly and saintly old man, beloved by all, Catholic and non-Catholic, white and colored, the late James Cardinal Gibbons, Archbishop of Baltimore. Through long years of experience and association he knew the loyalty, love and devotion of the Negro race. He, therefore, gave the first money to purchase the site for such an institution as we are now about to establish. Our great Cardinal took the first step. You by your activities today are taking the next step by your campaign to make possible the erection of the school on the site secured through his donation.

And what better location for this great Negro institution could be chosen than in St. Mary's County, Maryland, the cradle of Catholicism in America [the original Thirteen Colonies] and the very spot where the first Negro bent his head under the Baptismal waters and entered the folds of Mother Church. The students of this institution will live and breathe in a Catholic atmosphere in glorious St. Mary's County with her Catholic ideals and Catholic history. The institution itself will be a living testimonial of the interest of the white Catholic in the welfare of his colored brethren. Let us then ask God to help us in our great work, and pray to our beloved Cardinal in his heavenly home to help us also in our efforts to rear this monument in his name.

A new day has dawned for the Negro and if he but be patient and prudent he will soon see all his aspirations fulfilled. The Catholic Church will not desert him; on the contrary, she will slowly bring all her children, Southern and Northern, to help the Negro solve his problems in such a way that good will result to all the commingled races that dwell in the United States.

"The National School"

IN America there is no such thing as a national school, or "the national school," or a national system of schools. The Constitution, the expression of the will of the people, by which all institutions of the people as a whole, are called into existence, knows nothing of any of these institutions. Nothing such is mentioned in that document. Neither has such an institution been instituted by Federal statute, nor did the Americans who signed the Declaration of Independence or fought in the Revolution, or sat in Philadelphia to draft the Constitution, ever contemplate it. Moreover, when, in 1790, Washington, in his address to Congress, cautiously and doubtfully suggested the establishment in Washington of just one school wherein Americans might be taught "to know and value their rights and to discern and provide against invasion of them," his suggestion came to naught by deliberate act of the Senate, Father of the Country, though he was. And, in December, 1797, his recommendation that a national university be founded for the education of Americans in the science of government met the same fate. So, too, was it with all similar suggestions. Jefferson, in 1806, and Monroe, in 1817, vaguely suggested some form of national subsidy for seminaries, but after exploiting Madison's test to decide the constitutionality of the recommendation, Jefferson wrote that "Congress do not have the right" and he added that the Federal Government could acquire such a right only by an amendment to the Constitution. Monroe's idea also vanished into thin air. Again, in 1825, John Quincy Adams spoke about the advisability of a national university in his message to Congress but no action was taken. Lastly, in 1838, Jackson vetoed a bill appropriating public lands for public education within the States.

This is what the Fathers thought of just one national school and public subsidies, to say nothing of "the national school," or a national system of public schools or whatever one may call it. Yet these men were Americans, very good Americans, too. They won our independence, they fixed our traditions, they guided the Republic through the stormy days of its infancy.

But perhaps the public school as it now exists is "the national school" or the "historic, established, fundamental institution" for the "making" of Americans, as a writer in *Harper's* for October fatuously proclaims. Not at all. On the contrary, all that has just been said, and more, applies to the public school of today. The Constitution knows nothing of it; Federal statutes know nothing of it; the Fathers of the Republic knew nothing of it. The "historic" American school was the private school, from which came forth all the great heroes of our early history, men nurtured in religion and morality and set so strong in hope, idealism and courage that they sacrificed everything for their country.

Washington, himself, would never have approved the present public school which has officially barred its door

against God and His doctrine, for he believed that democratic government could not be preserved without morality and realized that there can be no morality without religion. He warned his countrymen against such a delusion, and, therefore, it cannot be supposed that he would have approved or would approve now of schools that officially and definitely sever religion from education.

The plain fact of the matter is that the present public school is exotic and not a "historic American institution." In a very real and true sense it is not an American institution at all, but an importation, proximately from revolutionary France, remotely from Julian, nurtured by Mann in the soil of New England.

Yet all this and more is overlooked in the remarkable attack on Catholic schools in the current *Harper's* set under the caption of "The National School." The article is remarkable for historical inaccuracy and pagan philosophy and will but add fuel to growing bitterness. If such topics must be discussed, is it not possible for magazines to employ writers who know something about such elementary topics as the Constitution of the United States, the history of American education and ethics? In the present instance had this fundamental precaution been observed, *Harper's* would have been spared the humiliation of spreading on its pages such rank paganism as "My child is first a national child; he belongs to the nation, even before he belongs to himself." This is Communism at its best or at its worst. In it the Soviet is glorified once again, but not *Harper's*.

The Cult of the Elevator

AS a rule, Americans are widely renowned for having the gift of inventing the shortest, clearest and most picturesque word there is as the name of a new custom, usage, or invention. For example, there is really no synonym for "joy-ride," "high-brow" has in it a world of meaning, "movie" could scarcely be more brief and expressive and the term "to wire," meaning to communicate by telegraph, could hardly be more terse and clear. But it is worthy of remark that the vertically-moving car carrying the American either up to his place of business or down again to the street, he calls "the elevator" and not "the lift," as do the English. "I can 'helevate' you up but I cannot 'helevate' you down," was the cockney lad's shrewd defense of the national usage of the term "lift" against some critical trans-Atlantic visitors. In his recent book, "What I Saw in America," Mr. Chesterton seems to have been struck by the strange preference his hosts all showed for the longer and less accurate term, "elevator," over the word "lift," and reflecting in his characteristic fashion on the phenomenon, the well-known paradoxer sought to discover a satisfactory mystical explanation for Americans' unusual choice of a clumsy word for the obviously superior "lift." In a good chapter called "A Meditation in a New York Hotel," Mr. Chesterton writes:

The ladder of ascent in this tower is of course the lift, or, as it is called, the elevator. With all that we hear of American hustle and hurry, it is rather strange that Americans seem to like more than we do to linger upon long words. And indeed there is an element of delay in their diction and spirit, very little understood, which I may discuss elsewhere. Anyhow they say elevator when we say lift. . . . The Americans may have another reason for giving long and ceremonious titles to the lift. When first I came among them I had a suspicion that they possessed and practised a new and secret religion, which was the cult of the elevator. I fancied they worshiped the lift, or at any rate worshiped in the lift. The details or data of this suspicion it were now in vain to collect, as I have regretfully abandoned it, except in so far as they illustrate the social principles underlying the structural plan of the building. Now an American gentleman invariably takes off his hat in the lift. He does not take off his hat in the hotel, even if it is crowded with ladies. But he always so salutes a lady in the elevator; and this marks the difference of atmosphere. The lift is a room, but the hotel is a street. But during my first delusion, of course, I assumed that he uncovered in this tiny temple merely because he was in church. There is something about the very word elevator that expresses a great deal of his vague but idealistic religion. Perhaps that flying chapel will eventually be ritualistically decorated like a chapel; possibly with a symbolic scheme of wings. Perhaps a brief religious service will be held in the elevator as it ascends, in a few well-chosen words touching the Utmost for the Highest. Possibly he would consent even to call the elevator a lift, if he could call it an uplift. There would be no difficulty, except what I cannot but regard as the chief moral problem of all optimistic modernism. I mean the difficulty of imaging a lift which is free to go up, if it is not free to go down.

It is much to be regretted, of course, that Mr. Chesterton on that day when all those beautiful thoughts about the mystical symbolism of the elevator were surging in his head, did not commit them to paper, for perhaps the completed literary masterpiece would have afforded the devout patron of the lift the precise emotional appeal that he now requires in order that he may derive just the kind of ghostly comfort that the daily use of the elevator often seemed to promise but invariably failed to give.

With the object, therefore, of offering quotidian lift-users all the soul-strengthening thoughts they would probably be capable of assimilating, Mr. Chesterton, had he only finished that projected article, would no doubt have reminded his little congregation, as they entered the lift's cage at the street door, that the term "elevator" is derived from the Latin verb *elevare*, "to lift up," "raise," "lighten," the root of which is *levis*, meaning "light." Then using the text to make a necessarily hasty application from which passengers who stayed aboard till at least the building's tenth floor might profit, the author would in all probability ask them solemnly how many of their fellow-toilers they are determined to "lift up," "raise" or "lighten" that day, or else would seriously inquire what effective measures the ascending passengers were prepared to take in order to keep their hearts *levis* or "light" till evening. As the lift reached the top floor the author would perhaps address to the few remaining pilgrims who by staying in the elevator so long had showed themselves satisfied only with the highest, a moving little exhortation entreating them not to seek their

resting beds at night until, like Hermione, they had carefully examined their consciences and then asked themselves: "Have I really been to my brethren today a mystical elevator or have I failed?"

Let us hope then that Mr. Chesterton will soon take up again that relinquished theme, "The Cult of the Elevator," and make it a chief-d'oeuvre, so that busy Americans who commonly find such little leisure now for religious practises of any kind, will become accustomed, at least during the few minutes they pass as they ascend the elevator every morning, to entertain from Mr. Chesterton's writings a cheering or uplifting thought which will wonderfully lighten the jars or soften the asperities of modern commercial life.

Exit "The Thoughtful Reader"?

OLD-FASHIONED editors and publicists have long been bewailing the gradual disappearance, in this country, of men who take the time or have the inclination to think. "The thoughtful reader" of the last generation, they maintain, is slowly becoming an extinct species. The press is constantly pouring out such vast quantities of reading matter that the man in the street and his wife, as they run along, are forced, in order to avoid the peril of falling behind the times, to reduce themselves to a state of chronic mental indigestion. Moreover their over-stimulated intellects, compelled all day to react instantly to the latest sensation of the hour, by the coming of evening are so wearied and jaded that the quiet enjoyment at home of a "real book," of a literary masterpiece whose enduring worth time has proved, is quite out of the question. Consequently, of course, there is nowhere to go for "a rest" except the movies or the musical comedy. Worse still, most of those whose profession is to minister to the insatiable appetite of the so-called "reading public," our pessimistic students of the times point out, are themselves too busy "making copy" to bring to the task anything like the leisure and reflection which the formers and directors of opinion should feel bound in conscience to employ. Consequently a large proportion of our critics, publicists and editorial writers are driven to send daily to the printer such a vast quantity of "snap-judgments" and half-formed opinions on books and measures and men that it is small wonder that the general public's evil habit of careless thinking and thoughtless reading seems in our time to be alarmingly increasing.

But what can be done, it will be asked, to remedy this menacing malady of our day, the widespread aversion to leisurely thinking? The corrective is a very simple one but the difficulty of its application lies in inducing the rushed and overwrought citizen of our swift-moving twentieth century to force himself to find the leisure he requires for maintaining his peace of soul and health of mind. Suppose he begins, for instance, by getting rid of half the papers, magazines and new books which he now believes he

is absolutely bound to read. Then from the contents of the carefully selected periodicals and volumes which he feels that he simply cannot do without, let him make an even more drastic choice still. After that, strengthened in purpose by the sacrifices he has already made, let him set aside every day a "golden hour" for the leisurely study of a literary masterpieces, or two, a book that will really

promote and stimulate thought and reflection in its reader. Then it can safely be predicted that the man who steadfastly observes every day his "golden hour" or more going back to a great author's book again and again till all its hidden ore has been detected and extracted, will eventually find himself, without question, in the kingly company of "thoughtful readers."

Literature

"The Life and Times of John Carroll"

THE name of John Carroll, the first Bishop of the Catholic Church in the United States, and the first Archbishop of Baltimore, fills with its resonant echoes the early pages of our national story. The American Republic rests on the solid corner-stones which God provided for it in the person of its first President and of the statesmen and soldiers who builded and protected that struggling commonwealth. To John Carroll, the Catholic Church in America looks back with gratitude and pride as to the charioteer whom God set over it to guide its destinies over a path beset with pitfalls and dangers, but even then, bright with the visions it unfolded and the glories it foretold. Already in 1810, the saintly Cheverus, Bishop of Boston, the idol of Puritan New England, thus addressed John Carroll at the establishment of the American Hierarchy, using as his text the words addressed by Eliseus to Elias, as the latter was being swept to heaven in his fiery car: "My father, my father, the chariot of Israel and the driver thereof."

To the Elias of the American Church, Dr. Peter Guilday has just erected a monument worthy of the founder of the Catholic Hierarchy in the United States. In writing "The Life and Times of John Carroll" (The Encyclopedia Press. New York), the distinguished Professor of Church History in the Catholic University of Washington, undertook a task worthy of a serious historian. He has given his work a solidity of structure and rounded it off to an amplitude of proportions which the most critical must admire. The jejune reader, provided he knows the broad outlines of our history will take up the book with the expectation of mighty events and the visions of great men. He will not be disappointed. Dr. Guilday's 900 pages cannot but interest and fascinate him with the romantic story of a leader of men and a guide to his people; while to the better-equipped student of history and its more difficult problems, they will lay bare the inner workings of epochal achievements and reveal the scholarship of the author as well as the sound historical methods which he follows. It will be no aspersion on the memory of the father of church history in the United States, Dr. John Gilmary Shea and the other Catholic scholars who studied the life of John Carroll, to say that the present volume will long remain the final authority on the life of our first American Bishop. Lacking access to the store of

historical documents at the disposal of Dr. Guilday, lacking also the historical training which he enjoys, in spite of their earnestness and zeal and the genuine labor of love which they undertook, they could not be expected to write the final verdict. Yet, the ground was broken by these pioneers, and over the half-finished causeways which they constructed Dr. Guilday has not been ashamed to follow in search of the truth.

While reproducing on canvas the features of their sitters, portrait-painters like Sargent, Whistler, or Chartran, gladly listen to their conversation. The words of Leo XIII, as Chartran was transferring his mobile features to the canvas, served not only to light up the eyes and countenance of the Pontiff, but to let the artist to some extent into the secrets of his soul. Dr. Guilday has within the range of his own art, imitated these masters. He lets Carroll speak in letter and document where a man reveals himself as he is. He believes in the objectivity of history and endeavors to reproduce as closely as possible, the features of his originals. He lets Carroll describe himself, his ideals and his plans. He then calls upon the contemporaries to round off this sketch and to supply those documents which may make us better understand him. Not only then does the "Life and Times of John Carroll" prove an interesting account of the character of a great American and a great bishop, it is an indirect lesson to students and writers of history, in sound principles of historical methods and procedure. The lesson is needed by Catholics more than others, because from them is expected the closest adherence to truth and the most scrupulous regard for the objective facts of history.

Dr. Guilday's historical methods deserve unstinted praise. Painstaking industry, research, correct interpretation of the vast stores of documentary evidence at his command, fill the reader with the sense of security as he wanders through the mazes of that remote past, which the historian rebuilds for us. Dr. Guilday is neither an iconoclast in history nor an image-worshiper. He is a searcher after truth. In pursuing it to its most hidden nook and shrine, he has time and again stumbled on the very spirit of romance. For the life of John Carroll was a soul-stirring adventure, and his times though vibrant with the echoes of some of the most stirring and far-reaching practical movements that ever startled our globe, touched the very hem of poesy and song. For then a Virginia

planter rose to the head of the armies and the government of a republic was planned on ideals which Plato had never faintly glimpsed, and the son of a Maryland gentleman, after joining that Society of St. Ignatius, which was banned by nearly all the Powers of the Old World, and bidden by the Supreme Pontiff temporarily to lay down its arms, was set as Bishop over the destinies of a band of despised Catholics in the newly-born Commonwealth of the West, tiny nucleus of a Church which has since grown to proportions so vast that Carroll himself could never imagine them in his most enthusiastic dreams.

Under the skilful craftsmanship of Dr. Guilday, the figure of the first American Bishop assumes its true proportions. The historian makes us feel the debt of gratitude which American Catholics owe to their first High Priest. From the pages of Dr. Guilday, we can gage the full stature of the Maryland lad in his school days at Bohemia Manor, in his college days later at St. Omer across the sea. We see him as a Jesuit scholastic and a Jesuit priest, as one of that numerous band of Jesuits, who on the command of the Sovereign Pontiff, whose grenadiers they were proud to be called, left the ranks of their regiment, when mustered out of the service they so much loved. From his days of service in that militant organization, John Carroll retained something of its discipline, something of that power of organization which even the most violent enemies of the Order concede to it.

To these powers, the entire book of Dr. Guilday pays tribute. They are evident in Carroll's government of the Church of the United States, first as Prefect Apostolic (1784-1785) then as Bishop and Archbishop of Baltimore. Our young Republic needed organizers after the great War of Independence. Providence graciously gave them. The men who wrote our Constitution, our early Presidents, the first judges who sat on the bench of the Supreme Court, our Ministers abroad, traced our future policies in lines so largely drawn that succeeding generations had only to follow where they led. Providence was just as generous and gracious to the Catholic Church of the United States in giving her John Carroll to inaugurate the policies which she was to find more congenial to her needs in our country. John Carroll, the founder of Georgetown College, inaugurated our educational program. He early devised ways and means for the education of our future priests: he sensed the needs of religious men and women, whoever they were, provided they were but zealous and fit to stand by the side of the handful of priests he had immediately under his care. Dr. Guilday writes soberly and calmly like a man dealing with momentous facts which need not be over-stated. The heading, however, of the thirteenth chapter "French Ecclesiastical Interference in the American Church (1783-1784)," does not seem to be strictly borne out by the text and the documents given in the chapter itself. If any "interference" took place, it seems to have originated with the Papal Nuncio, and the title then does not appear to be appropriate, and

with that good American, Benjamin Franklin, who was quite willing that a French ecclesiastic should be placed over the destinies of the Catholic Church in the United States. For he forgot that there were at home American priests fully equipped, as John Carroll proved to be, to take full charge of American Catholics and their spiritual needs. John Carroll was ultimately and most fortunately chosen.

Of that Elect of God, our first American Bishop, we have now the admirable tale from the pen of a competent historian. It is a swelling tale of noble ideals, of great men, of trial and sorrow, of splendid achievements which even today energize in the civic and spiritual lives of millions of American Catholics. In this story, John Carroll is everywhere the protagonist. But side by side with him, we see Washington and the mighty Fathers of the American Commonwealth; the handful of sturdy American Catholics for whose civic rights Carroll fought and whose spiritual destinies he ruled; his brother Bishops and friends, Cheverus, Egan, Flaget, his Dominican and Jesuit helpers, Mother Seton and her daughters. John Carroll was the gift of Providence to the Catholic Church in the United States. Dr. Guilday's splendid monument to him tells us, the heirs of Carroll's labors, that the mighty proportions of the tree we now behold are the direct outcome of the little seed he planted in tears and so faithfully guarded.

JOHN C. REVILLE, S.J.

A DREAM OF GREECE

I hear the wind go whispering through the trees,
In gorgeous gardens by the tropic main;
I hear the dismal moaning of the slain,
Who fell in battles fought by Pontic seas;
The burthen of soft lute-strings on the breeze
Comes to my weary ears, and once again
The glory, sorrow, tenderness and pain
Of buried Greece returns in memories.

But only in my dreams it lives anew,
That land of loves and sins and pleasant hours;
Only in dreams I see the deep soft red
Of virgin blood, the spices and the rue
Upon the pyre, the hissing of burnt flowers,
The youthful withered grandeur of the dead.

WILLIAM F. McDONALD, S.J.

REVIEWS

Christian Science and the Catholic Faith. By A. M. BELLWALD, S.M., S.T.L. New York: The Macmillan Co. \$2.50.

That Christian Science is a hard fact of today and one that demands a competent analysis is clear to any thinking man. The fact has been before us for some time and in the book now under review we have unquestionably a competent analysis of the system and of the causes underlying its success. The author calmly and dispassionately weighs "Science and Health" and other writings both of Mrs. Eddy and of others. He shows that Christian Science is flatly contradictory of Catholicism by reason of its doctrines, viz., Pantheism, a denial of individual souls, the repudiation of practically all forms of prayer, a concept of sickness and

death as the absolute evils of this world, and the wrongful depreciation of sin as an evil quite similar to sickness and death. Father Bellwald warns the reader repeatedly against accepting stray passages, seemingly filled with truth, either at their face value or as truly indicative of the system as a whole. There are germs of truth in the system—otherwise no sane man could accept it—but the system itself is built up by straining, misinterpreting, overcasting and “spiritualizing” these same truths. Mrs. Eddy was ambiguous in the extreme, yet incomprehensible with that irritating incomprehensibility which makes the unwary reader feel that he is too natively dull to catch the melodious thoughts that a giant intellect is endeavoring to evoke from the reader's own “subliminal self.” Though she was the High Priest of a new revelation, the good lady's megalomania and “devout” self-exaltation, her vacillating inability to fix the date of her revelations, her money affairs, the rather unpleasant memories she left as a boarder, her own absorbing fear of “malicious animal magnetism,” a fear which made her last years almost unbearable to herself and others, her wrathful vengeance wreaked on Spofford, Kennedy, Mrs. Stetson, etc., hardly convey to ordinary mortals the beautiful picture of “our beloved Leader, Mary Baker Eddy, revealed to our waking thought as eternal life.”

Father Bellwald's analysis of the causes of the success of this “new revelation” is well done. Two causes are in especial prominence. The first is that it offers a certain amount of psychotherapy, sound at times in fact, if wholly awry in theory. This psychotherapy or mind healing does effect some cures. These cures, due really to a bit of sound psychology in nowise peculiar to Christian Science, are then held to be confirmatory of the false religious views to which the system is committed. The other cause of success is its vague mysticism. It has come upon a world of men sick unto death with materialism, with all their inborn craving for God suppressed, men therefore psychically ill at ease. It speaks to them of “Truth” and “Life” and “the Divine Principle, Love.” It tells them that God is All-in-All and that He dwells within us because He is ourselves. Thus it is that poor, blind folk, groping aimlessly after God of whom rationalistic Protestantism has robbed them, try to find surcease of their soul's hunger in this religious jargon of Manichaeism, Gnosticism, Docetism, Unitarianism and Pantheism. Hungry men will devour anything.

It seems almost unfair to single out a chapter or two for special praise but attention should be called to “The New Movement vs. Miracles.” In “Ethics of the Modern Mind-Movements,” the author shows how the postulate of health as the ultimate term of man's desire lowers all the virtues and brings on apathy of the will. This is at least the logical outcome of the system. That it has not yet worked out thus in the majority of cases is due to the fact that the lately arrived “Scientists” are still living in the *fervorino* atmosphere of emotionalism and to the unconscious yet practical persistence of adherence to many supposedly rejected Christian beliefs or the daily inbreathing of rational Christian ideas and ideals. Father Bellward is to be congratulated for a scholarly and interesting piece of work.

F. P. LEB.

Gambetta and the Foundation of the Third Republic. By HAROLD STANNARD. Boston: Small, Maynard & Co., \$4.00.

Leon Gambetta gave three things to France; the organization of her heroic defense against the Prussian invaders of 1870, the Third Republic, and the inception of the anti-clerical policy of that Republic. These three achievements and many other lesser ones of the great French anti-clerical are interestingly and enthusiastically told by Mr. Harold Stannard in this biography. The study is the tribute of an admirer who now and then criticises his hero or admits charges against him only to find extenuating circumstances in most cases.

The first portion of the book describes Gambetta's endeavors to relieve the besieged city of Paris. His escape in a balloon from the beleaguered capital and his success in organizing armies in the face of most disheartening difficulties are vividly described. The remaining part is devoted to the narration of Gambetta's part in the establishment of the Third Republic and in the initiating of its policies. Threading the maze of the politics and the intrigues of the assembly of 1871 and the first French Parliaments, the author proclaims Gambetta the chief founder of the Republic. Such indeed he was. “The commercial traveler of the Republic” was what his admirers called him. In all parts of France he delivered impassioned speeches, that won the majority of the French people to the Republican cause.

Foremost amongst the policies which Leon Gambetta contributed to the Third Republic stands anti-clericism. “Clericism, there is the enemy” was his shibboleth. His fundamental error sprang from this; he considered the science of politics and religion as being absolutely distinct, having nothing in common. For him theoretically, as well as historically, the Republican and the cleric were irreconcilable enemies. And yet, if the Royalist ranks proved a refuge for many of the Bishops and priests, it was chiefly because they were driven there by the utterances of Gambetta and his colleagues, advocating the separation of Church and State, the subversion of the Church by the State, and the laicization of the schools. Gambetta did not live to see his anti-clericism brought to fruition. Still before his death, while he was yet a power in France the Jesuits were expelled and the crucifix cast out from many of the primary schools, an inglorious title to even worldly fame. The ideas of this fierce enemy of the Church, which crop up in this book must, of course, be read only with the greatest caution. From a historical viewpoint, the book is impaired by a chapter dealing with Gambetta's romance, for the author devotes too many pages to the subject.

M. P. H.

The Puppet Show of Memory. By MAURICE BARING. Boston: Little Brown & Co. \$5.00.

The author of this entertaining book is said to share with Mr. Chesterton and Mr. Belloc the renown of being one of “the three cleverest middle-aged men” in London. All, it is worthy of note, are now Catholics. Mr. Belloc being “born so,” Mr. Chesterton entering the Church only the other day, and Mr. Baring having been baptized by Father Sebastian Bowden at the Brompton Oratory in 1909, “The only action of my life,” he remarks in this book, “which I am quite certain I have never regretted.” Perhaps a study of these eminent literary men would suggest a thoughtful paper on “Catholicism and Humor.”

When Mr. Baring was a boy at Eton, one of the masters remarked to him: “If you would only keep a careful diary of everything you observe during your stay in this school, you should be able to write a book when you grow up that would make you a rich man.” Though the author says that he neglected to take that good advice, he has managed to retain a singularly detailed recollection of everything that happened to him during his early years, described in the half-dozen opening chapters which many will find the most interesting in the volume. On leaving Eton, young Baring entered Cambridge, but could not hold on there, he says, because he found it impossible to pass the arithmetic examination. So after studying in Germany, he prepared for a diplomatic career which he qualified for at last, though he foundered repeatedly on the examination in arithmetic. After serving in Paris, Copenhagen and Rome, Mr. Baring resigned from diplomacy to devote himself to literature and journalism, became a war-correspondent in the Russo-Japanese War, was so enthusiastic an admirer of Russian literature that he was among the first to introduce the craze into England, and then traveled widely in Western Europe as a journalist.

An enthusiastic student of the stage, Mr. Baring is a discerning critic of plays and actors, and devotes an entire chapter to an analysis of Sarah Bernhardt's genius. There appear to have been few notables of his time whom the author has not met, or at least seen, and many of his American readers may find much of this personal chit-chat rather tiresome. Judicious skipping, of course, can be practised. But no one should fail to read the clever excerpts from the *North Street Gazette* on page 390, ss.

W. D.

BOOKS AND AUTHORS

The "Mind."—The contents of the *Catholic Mind's* two latest numbers are quite timely and interesting. In the September 22 issue Father Finlay expounds the principles of Catholic ethics which should govern the relations of "Employers and Employed," Dr. O'Donnell writes on "The Evils of the Factory System," Archbishop Curley defines "The Rights of Labor" and Father Keating explains how "To Christianize Industry." In the October 8 issue, Richard Downey tells "How to Solve the Reunion Problem," by inviting the wrangling sects to read St. Thomas Aquinas, Brother Leo contributes a thoughtful paper on "Religion and Esthetic Appreciation," and the number ends with a brief statement of "Galileo's Case in a Nutshell." Two issues of the *Catholic Mind* that should be widely circulated.

A Popular Social Book.—A new paper-covered edition of Father Husslein's "Work, Wealth and Wages" (Matre & Co., Chicago, \$0.25 each, per hundred, \$18.00), has just appeared. Referring recently to the desirability of a wide circulation of Father Husslein's books outside of Catholic circles, the editor of the *Bombay Examiner* wrote: "If Father Husslein can manage to capture the public market with these books of his, he will become a positive benefactor of the modern civilized races, and give them a hand up out of the abyss into which the modern world has sunk." The present handsome edition, at so low a price, should make possible a wide distribution of the book among Catholics and non-Catholics. It is needed at our missions, in our book-racks and in our schools to acquaint Catholics with the all-important social question, ignorance of which may prove perilous, both temporally and spiritually.

A Scribe's Song.—George Noble Plunkett translated as follows some Gaelic verses he found written on a margin of a Priscian, from the Monastery of St. Gall. They appeared in the August *Catholic Bulletin*:

The girding trees crowd round to look;
A blackbird trills for me his lay—
Why should I to his praise be mute?
Over my little ordered book
For me the quiring linnets flute;
The cuckoo in his cloak of grey
Calls to me from the topmost spray.
Deign, O Lord, my guard to be!
I write with ease 'neath the greenwood tree.

Varia.—"Moral Problems in Hospital Practise" (Herder), by P. A. Finney, C. M., is a book that will prove invaluable, for ready reference, to Sisters in charge of hospitals, to Catholic nurses and doctors and to priests. The leading questions of pastoral medicine are set down in catechetical form in the first portion of the work and to this is added a more lengthy exposition of the moral principles from which the answers have been drawn. Though necessarily, because of its purpose, too brief for a textbook, it cannot but prove beneficial to those engaged in the study of moral theology.

It is high commendation for a book of critical essays, that a third printing within five years should be called for. This is the

compliment paid to "On Contemporary Literature" (Holt), by Stuart P. Sherman. The book combines high literary excellence with sound judgment and keen analysis of the leaders of the modern movements in literature.

The title of Margaret Emerson Baily's book, "The Value of Good Manners" (Doubleday, \$1.75), is very promising, but the ten chapters that make up the volume treat for the most part in a commonplace way of the art of living harmoniously with others, and give practical counsels on how to keep life free from jars and discords.

The latest volume of "The Summa Theologica" (Benziger, \$3.00) translated by the English Dominicans, contains QQ. CI-CXL of the "*Secunda Secundae*." It gives the treatises on the virtue of justice, and of fortitude. Under the former heading, are such important topics as piety, and observance, which includes obedience, gratitude, truth, friendliness, liberality, and all the opposing vices, the latter treatise, too, may be read with great profit and ease in its new English form.

Novels.—"Tell England" (Doran), by Ernest Raymond, is a story of warfare, of schoolboy combats, of the eternal conflicts within the soul, and of modern battles fought out with machine guns and high explosives. The inter-relations of this triple warfare are delicately brought out as the story unfolds. The novel is the life-history of three English lads and opens with their public-school days, and as the curtain falls on their scholastic career, the Great War calls them to the colors. The oldest, Archibald Pennybet, dies amongst the first in France. Rupert Ray and Edgar Doe, en route for Gallipoli, fall in with Padre Monty, a Church of England parson, who aims to restore "the faith of St. Augustine, of Canterbury and of St. Aidan of the North," "not the faith of Queen Elizabeth nor even of the Pope of Rome." Padre Monty teaches the boys to confess their sins and to attend what he is pleased to call, "his mass," which is the most dramatic service in the world, "for it was the acting before God of Calvary's ancient sacrifice; and under the shadow of that sacrifice we could pray out all our longings and all our loneliness." "Tell England" is in many ways a remarkable book. Its descriptive passages are often of great beauty, the battle-sketches vivid and dramatic, while throughout the emotions evoked are wholesome and noble.

A new book in a humorous vein about the impeccable little Rollo who was so familiar to New England boys, now middle-aged men, promised well. But George S. Chappell's attempt to introduce the youngster into the New York life of today in a little book called "Rollo in Society, a Guide for Youth" (Putnam), falls rather flat. For the adventures he has are too obvious and the wit, which is sometimes suggestive, is often very thin. William Hogarth, Jr., furnishes the cuts.

"Spellbinders" (Doran), by Margaret Culkin Banning, is one of the current indications that feminism will make up a considerable portion of the debatable material in this season's field of fiction. The heroine, while not exactly a door-slaming Nora, hearkens to the siren of politics. In spite of a devoted and protesting husband, and two charming children, she goes "on the stump" and "gets into the race" of a Congressional campaign in the most approved "machine" fashion, "steered" by a feminist "leader." Domestic chaos and a sort of Mark Saber experience for the husband follow the political experiment. The would-be politician soon appreciates how much better and happier she would be in the round of her home duties as wife and mother, and there is a satisfactory ending in that vein. Some of the admirers Miss Banning won with her "Half Loaves" might express the wish that she had handled the "delicate" situations of her story in harmony with the canons obtained in the circle whence "Half Loaves" sprang, and less according to "frank" ideals of the "young writers" now so vociferously in evidence.

Last year while the Black and Tans were harrying Ireland Father Francis J. Finn visited that most distressful country to gather material for a fresh story. Many results of his observations and reflections while there now seem to be included in a boy's book called "On the Run" (Benziger, \$1.00), which the author's numerous readers will doubtless enjoy. Joe Ranly, an American lad, has adventures galore with the British rowdies, and pretty Eileen is prominent in the story too. Local color in profusion.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
The Van Roon. By J. C. Snaith. \$2.00.
- Benziger Brothers, New York:**
The Values Everlasting. By Edward F. Taresché, S.J. \$1.25; Average Cabins. By Isabel C. Clarke. \$2.00; The Wonderful Crucifix of Limpas. By the Rev. Baron von Kleist, S.T.D. Translated by E. F. Reeve. \$1.25; Catechism of the Summa Theologica. By R. P. Thomas Pégues, O.P. \$2.00; On the Run. By Francis J. Finn, S.J. \$1.00; A Jesuit at the English Court. By Sister Mary Philip. \$1.25.
- Boni & Liveright, New York:**
They Call Me Carpenter. By Upton Sinclair. \$1.75.
- The Century Co., New York:**
One World at a Time. By Margaret Fuller. \$2.00.
- Columbia University Press, New York:**
The Life and Works of John Heywood. By Robert W. Boswell, Ph.D.
- Dodd, Mead & Co., New York:**
What I Saw in America. By G. K. Chesterton. \$3.00. The Tale of Triona. By W. J. Locke. \$2.00.
- George H. Doran Co., New York:**
When Winter Comes to Main Street. By Grant Overton; Old Morocco and the Forbidden Atlas. By C. E. Andrews. \$3.00; Memories of the Memorable. By Sir James Denham. \$5.00; A Knight Amongst Ladies. By J. E. Buckrose. \$1.75; Nicolette, a Tale of Old Provence. By Baroness Orczy. \$1.75; The Just Steward. By Richard Dehan. \$2.00.
- Dorrance & Co., Philadelphia:**
The Dandelion Fairy. By Marjorie L. Cooley. \$0.50; According to Her Light. By M. Cumming Dana. \$1.75; 1943. By Mr. X. \$1.75; The Dawn Garden. By Gertrude Mercia Wheelock. \$0.75.
- Doubleday Page & Co., Garden City:**
Foursquare. By Grace S. Richmond. \$1.75; South of the Line. By Ralph Stock. \$1.75; The Last Mile. By Frank McAlister. \$1.75.
- E. P. Dutton & Co., New York:**
Literature and Life, Things Seen, Heard and Read. By E. B. Osborn. \$2.50; Your Right to be Happy, or Rejoice Always. By Frank S. and Marion B. Van Eps. \$1.25.
- Edwards Bros., Ann Arbor, Mich.:**
Materials for the Study of Chaucer. I. Introduction to Middle English Grammar. I. Medieval Verse Forms in Latin, French and Italian. Collected by Charles Sears Baldwin.
- Encyclopedia Press, New York:**
The Great Experiment. By Thomas Dillon O'Brien. \$1.25.
- Franciscan Herald Press, Chicago:**
Organ Accompaniment to Lauda Sion or Gregorian Melodies for Liturgical and Other Functions. Compiled by the Rev. Thomas Rust, O.F.M. Edited and Composed by the Very Rev. Peter Griesbacher. \$3.00.
- Harcourt, Brace & Co., New York:**
Babbitt. By Sinclair Lewis.
- Harper & Brothers, New York:**
A World Worth While. By W. A. Rogers. Introduction by Booth Tarkington. \$3.00.
- Henry Holt & Co., New York:**
Two Little Misogynists. By Carl Spitteler. Translated by the Viscomtesse de Roquette-Buisson. Illustrated by A. Helene Carter.
- Houghton Mifflin Co., Boston:**
A Critical Fable. \$1.00; The Causes of the War of Independence. By Claude H. Van Tyne. \$5.00; England. By an Overseas Gentleman. \$2.00; Bill the Bachelor. By Denis Mackail. \$2.00; The Last Harvest. By John Burroughs. \$2.00; The Letters of Horace Howard Furness. Two Vols. Edited by Horace Furness Jayne. \$8.00.
- Alfred A. Knopf, New York:**
The Middle of Things. By J. S. Fletcher. \$2.00; The Moth Decides. By Edward Alden Jewell. \$2.00; Frozen Justice. By Ejnar Mikkelsen. \$1.75; Songs of Youth. By Mary Dixon Thayer.
- Little, Brown & Co., Boston:**
The Trail of the White Mule. By B. M. Bower. \$1.75; The Man Who Lived in a Shoe. By Henry James Forman. \$1.90; This Freedom. By A. S. M. Hutchinson. \$2.00.
- Longmans, Green & Co., New York:**
The Life of Cornelia Connelly. 1809-1879. Foundress of the Society of the Holy Child Jesus. By a Member of the Society. With a Preface by Cardinal Gasquet. \$5.00; Eschatology, Indexes. By Francis J. Hall, D.D. \$2.25.
- Lothrop, Lee & Shepard Co., Boston:**
Captain Pott's Minister. By Francis L. Cooper.
- The Macmillan Co., New York:**
Preaching and Sermon Construction. By Rev. Paul B. Bull, M.A. \$2.50; The Pedagogy of Physical Training. By C. Ward Crampton, M.D.; The Gates of Olivet. By Lucille Borden. \$2.00; Charlie and His Kitten Topsy. By Violet Maxwell and Helen Hill. \$1.25; Helga and the White Peacock. By Cornelia Meigs. \$1.00; Michael Field. By Mary Sturgeon.
- Mt. Mercy Academy, Pittsburg:**
Cloister Chords. Hope. By Sister M. Fides Shepperson, M.A.
- Oxford University Press, New York:**
Tierras Amigas Poesias de Fernando de Arteaga y Pereira. \$1.00.
- Charles Scribner's Sons, New York:**
The Direction of Human Evolution. By Edwin Grant Conklin. \$2.50.
- Stewart Kidd Co., Cincinnati:**
The Sun-Chaser. By Jeannette Marks. \$1.75; Contemporary One-Act Plays of 1921. Edited by Frank Shay. \$3.75.

Education

International Congress of Ethnology

CATHOLIC thought and Catholic enterprise, in the course of the summer just closed, showed itself to good advantage by conferences and congresses held in England, France, Germany and Holland. At Cambridge, during the last week of July, a large group of priests and theological students received entertainment and instruction by a series of conferences on the Holy Eucharist: they were regaled especially by the clarity and logic of Père de la Taille, S.J., of Paris. At Oxford for a week in August lectures on the social question were arranged by the Catholic Social Guild. Dr. Ryan of the Catholic University of Washington figured prominently here. At Munich the German Catholics held a monster reunion and *La Semaine Sociale* at Strasburg numbered such eminent French laymen as Paul Bureau and George Goyau.

But I want to speak more especially about the Ethnological Congress, *Semaine d'Ethnologie Religieuse*, held at Tilburg, Holland, from September 6 to September 14, at which I was able to be present. The Ethnological Congress, big with importance for the future of Catholic scholarship in this department, and for the intellectual aspect of the Catholic missions, was originated by the eminent Austrian missionary and well-known ethnological scholar, Father William Schmidt, S.V.D., assisted by Père Frederic Bouvier, S.J., killed in the war. The first and second sessions were held in 1912 and 1913. The third, destined for the summer of 1914, was rendered impossible by the breaking out of the war. Not until this year have conditions been sufficiently settled for a reorganization of the International Congress. I say international, for international is its formal purpose, and international has been, as a matter of fact, this present session. Every country of Europe was represented many times over, with the exception of Russia and some of the Balkan countries. Missionaries from all around the globe came to gather instruction and to discuss problems, their long beards telling of years on the mission. The writer was the only American present, although the French Father Bernard, S.J., for many years missionary in Alaska, closed the congress by an illustrated lecture, open to the public of Tilburg, on the Indian tribes of Alaska.

The conferences, with an exception here and there, were interesting from the start, and one can be proud to say that the greater part of them gave undeniable evidence of ripe scholarship. Dr. Schmidt himself, after a Pontifical Mass and the benediction of the Bishop of Bois-le-Duc, in whose diocese the congress was held, opened the conference by an exposition of aims and methods. Père Pinard de la Boullaye, S.J., secretary and active organizer of the congress, a man vibrant to the finger-tips with Gallic energy, followed up by a learned paper on the historico-cultural method in dealing with ethnological questions, and by still another at the close of the first day on the

philological method, which sustained his reputation for thorough scholarship. Dr. A. J. Carnoy, professor of the University of Louvain, gave two conferences of high merit on the Indo-Europeans, their history, customs, and religion. The religion of the ancient Basques was exposed by the Spaniard, Don S. M. de Barandiaran. Canon A. Bros read two papers on the doctrine of Socialist evolution. Father Koppers, S.V.D., treated the sociology of different periods of prehistoric culture, and Father M. Gemelli, O.F.M., rector of the University of Milan, spoke on the psychological aspect of prayer. On the fourth day began the more specialized studies, such as sacrifice among the primitives, tribal initiation and the secret societies among the present-day savages. Père de Grandmaison, S.J., closed the conferences by a dissertation on the relations of the ethnic mysteries to Christianity. The evening conferences, from 8.30 to 9.30, open to the public and accompanied generally by lantern slides, must not go without mention. The first night Father Brou gave a fine lecture on the missionaries' contributions during four centuries to the study of religions, and l'Abbe J. Bouyssonie gave a most interesting talk with slides on the excavations being carried on in Europe.

But just here I want to make a little criticism, albeit with great sympathy. I think it can be said that the matter given out in each of the papers read, both morning and evening, was of keen interest, but a few of these suffered greatly because of a lack of the fundamental principles of elocution. The delivery was too often very faulty. To some of the speakers it seemed never to have occurred that they had a large hall full of people to speak to, who were there to hear and understand what they said. I heard talks in French, English and German that were in great part failures because the lecturers had never learned how to read and to speak in public.

A very interesting feature of this congress, and probably the most constructively useful, was the informal conferences at which many had a voice. Methods were discussed for future work in study and in the ministry, which would make for the enlightenment of scholars and the greater service to science of the missionary. Avenues of needful research were pointed out, methods for a more combined activity were discussed. Old and tried missionaries gave their views and learned professors offered suggestions. Missionaries were warned against a too sanguine view of comparative philological study amongst the tribes. But they were urged to investigate closely and scientifically the religious status of the tribes among which they worked so as to be able to enter the lists against such adversaries, for instance, as Fraser and Langdon. They were also advised as to how their knowledge of the language and the customs of the tribes could be made serve the enlightenment of the scientific world, and young scholars were given a view of the particular branches in the ethnological and philological studies that it would be most practical to pursue. The need, for instance, of the

Catholic savant accompanying the missionary wherever this would be possible, was pointed out. Tribes possessing a particular interest in certain regards, such as the Filipinos of the interior, or tribes about which we are still in comparative ignorance, were mentioned as objects of special scientific study. It was this interchange of opinion, and this offering of constructive suggestion, that to my mind will bear in the process of time the most desirable fruit.

The pleasant and easy social intercourse between the old missionary and the learned savant, between the priest and the Catholic layman, the university professor and the aspiring student, will long be agreeably remembered. Twice during the day, at ten in the morning and at five in the afternoon, refreshments and smoking material were distributed by the Catholic ladies of Tilburg, and fifteen or twenty minutes were given for easy talk. Acquaintances were made on every hand between young and old of every nation, and ideas and enthusiasms, which may mean the shaping of a life or the development of a special point of science, were given and taken with a gentlemanly cordiality that charity and good-fellowship inspire. The city of Tilburg, counting a population of about 65,000 souls and as thoroughly Catholic as any city on the Continent, was not behindhand in furthering this loyal good feeling. On Sunday, September 10, a holiday for the conference, the municipality entertained the members by a motor-drive over the country in the afternoon and by a concert in the evening.

Milan, in Italy, or Friburg, in Switzerland, may be the seat of the next congress and the date, God willing, 1924. It should be the earnest hope and prayer of all Catholics that this next Ethnological Congress be arranged as happily and be gone through as profitably as that which has just come to a successful end.

PETER M. DUNNE.

Sociology Industry in Prison

WORK is a very necessary factor in penal discipline. Even the ultra-modern prison reformers readily confess with more conservative penologists, that idleness converts a prison into a nest of crime. Permit unfortunate prisoners to sit all day long doing nothing, or languish, lonesome and sullen, in dark damp cells, from sunrise to sunset, and you but prepare them for a future far darker than the past. Without labor, and an incentive to labor, reformation is impossible in a prison: even ordinary decent discipline is out of the question. Consequently prisoners should be kept employed at some useful labor, and some fair remuneration, as an incentive, should be offered them for that labor.

Unfortunately, and strange to say, the problem of prison labor bristles with difficulties. What seems so simple a matter to a sensible layman, is a very knotty problem to the

penologist. And the problem stands in no immediate chance of being solved, although Mr. L. G. Kinne, former president of the State Board of Prison Control of Iowa, after a long investigation of this subject, wrote: "If we eliminate from this question of convict labor all political considerations, and treat it as we would any other business proposition, its solution is easy."

Some States have tried the "lease" system, others have adopted the "public-works" system, and the "piece-price" system. Other States are experimenting with a new form of prison labor called the "State-use" system. In this system each convict is required to work at the trade for which he seems best fitted by natural aptitude. The products of his labor are not sold in open market, but are supplied to the various institutions of the State. This system is successful in the Minnesota State Prison at Stillwater, but it does not seem to have the same success in other States.

In about seventeen States, including Maryland, the "contract-labor" system is in operation. Under this system the prisoners work within the prison enclosure, usually in shops and buildings provided and owned by the State, but their services are surrendered to an outside individual or firm known as a contractor, who pays the State a stipulated sum, *per diem*, for each prisoner employed. The discipline of the prison, of course, is supposed to remain wholly in the hands of the prison authorities.

This system, however, seems to jar on the sensitive nerves of our legislators and politicians, and the real reason is not far to seek. Still it has more good points than its carping critics are willing to admit, and it certainly does not deserve all the abuse that is usually heaped upon it. Concerning this much-maligned system a former warden of the Maryland Penitentiary wrote:

I hold no brief for the contract system, and I am not its friend in any special sense, nor has my relation to it in the Maryland Penitentiary made it my friend; and yet there are things to be said in its favor.

First, there can be no absolutely perfect system. All have their defects, and so long as they originate in imperfect human minds and are operated by imperfect human beings, they will all have their defects and limitations. Second, no system can be any better than those who administer it, and after all it is the personal factor—the administrator—that determines the character of the system. Third, the contract system in our prison does three things essential to good prison management: (1) it provides work for every man confined in the prison; (2) it makes the prisoner and the prison self-supporting; (3) it gives the best opportunity for prisoners to earn something for themselves and their families. These are essential to good prison management, and if the system is to be abolished, it is certainly up to those who would do so to establish a substitute that will do these things as well.

In fine, whatever system of labor be adopted, and the choice is necessarily restricted, it should be based on the following principles universally accepted by modern penologists: All the prisoners should be required to work steadily and strenuously, and should be paid a decent wage;

the work done should be a useful service or should produce a marketable commodity; each prisoner should be employed, if possible, at a trade that will fit him to earn a livelihood when he leaves the prison; and lastly the product of his labor should not interfere in anyway with the economic well-being of outside manufacturers and their employees.

JOSEPH J. AYD, S.J.

Note and Comment

An Austrian
Carmelite Convent

THE conditions brought about in Austria by war and the depreciated currency are felt most severely in the cloistered Orders, whose members are likely to be left with almost no help except such as they can obtain from abroad. As an instance there lies before us a letter from the Carmelite Convent of Mayerling, in Austria. This house had been founded by the Emperor Francis Joseph I and soon had its full contingent of twenty-one nuns, the number fixed by St. Teresa. At the time the letter in question was written the complete yearly annuity provided for the Sisters, which formerly sufficed for the maintenance of the entire convent, represented less than three American dollars. Since this was derived from the private family funds of the Imperial House, now sequestered by the Austrian Republic, the Sisters will in all probability lose it in future. The locality of their convent, which once was an imperial hunting lodge, is such that by their work the Sisters cannot possibly support themselves, as indeed the cloistered nuns are nowhere able to do in Austria. For the past two years the Mayerling Carmelites have therefore lived on the alms which Divine Providence inspired charitable hearts to send them. These gifts come to them "drop by drop." Under such circumstances the health and strength of the Sisters has naturally been very much weakened. The solution of course would be for some generous soul to supply them with a second endowment and gain the name and spiritual privileges of a second founder. For this the good Sisters are praying. Who knows but God may answer even this prayer as He has answered so many. The survival of the Religious Orders in Austria seems in itself almost like a miracle.

Georgetown Endowment
Association

A GEORGETOWN Endowment Association, for the purpose of raising a \$5,000,000 fund for buildings and extension work in the various departments of Georgetown University, has been announced by its president, John B. Creeden, S.J. In his message, sent out by the News Service of the N. C. W. C., he says:

Georgetown University, for the first time since its founding, 133 years ago, is making an appeal to its alumni and friends for an endowment. What it has achieved has been without the aid of an endowment, and this only by virtue of the fact that the members of the college faculty have never received remunera-

tion, a sacrifice possible in a Religious Order only. In its professional schools a great majority of the faculty likewise have devoted their time and service to Georgetown without thought of financial reward. For the first time in its long history, Georgetown feels compelled to make an appeal for an endowment fund if it is to extend as it should.

New buildings or additional classrooms are needed in all departments. The University, we are told, "could take care of three times its present enrolment if it had more adequate facilities." Under the direction of Condé B. Pallen headquarters for the Endowment Association have been established at the Edmonds Building, Washington, and steps are being taken to form local committees in New York, Philadelphia, Boston, Chicago, New Orleans, and other cities in which the enthusiasm of Georgetown alumni can be counted upon to support this undertaking. It is imperative that all should rally to the colors of their Alma Mater if it is not to be seriously impeded both in efficiency and development.

Lock the Doors in Time

THE Seventh-day Adventists devote the entire issue for September 26 of their publication, *Signs of the Times*, to the proposed "anti-church-school" laws. In giving their reason for so doing they say:

We believe this a sane thing to do because the question is an acute one in certain States this year, and the proponents of the measure promise to introduce similar legislation into other States next year. In fact they hope to get such legislation passed in so many States that it will eventually become a national law. So no matter which State you live in, sooner or later you may be called upon to vote on this measure, and we want you to go to the polls an intelligent voter.

Because of the rapidly rising tide of propaganda looking toward religious and prohibitory legislation of all kinds, the American citizen must take an increased interest in the ballot-box. Any dunce can lock the barn the morning after the horse is stolen; the wise man locks his the night before. Now is the time to lock the doors of America against the hordes of those who steal our freedom.

It is well for all Catholics also to take this advice to heart.

Where Only the Gambler Can Thrive

ONLY the very rich can survive in Austria, a correspondent writes to us. "The manufacturer who does decent work, who pays for his raw material and sells his finished product, is doomed. The article sold today will cost him two or three times as much to reproduce." How the constant depreciation of currency operates is thus illustrated by Walter M. Wolff in regard to Germany, which is now facing similar conditions:

I recently heard of a merchant who had ten barrels of oil for sale. When he had disposed of them at the regular market price, the currency had so depreciated that, with the proceeds from the sale of the ten barrels, he was able to restock only eight barrels. These he sold at a much higher market price, but in the meantime the value had again depreciated to such an extent that withal he had only enough to repurchase six barrels. And so he kept on selling

at still higher market prices, and the value kept on falling to still lower levels until finally he found himself with *no oil at all*, but with a lot of paper money which was not enough to buy *even one* barrel of oil.

Such stories must not be looked upon as an exaggeration. "Those who are afraid of the risks of our money market," says our Austrian correspondent, "scarcely dare to sell anything. Shops are closed because the goods may fetch more tomorrow or the next week, or because no new supply can be had, since little is produced under such conditions."

Fun in Protestant Theology

A ROLLICKING, irreverent wag once said that Protestant theology is the "funniest fun" he has ever read. "It does not seem to stick together," he explained, "and in order to keep up with it, one's brain must be as active and as eccentric as a young frog pursued by a snake." That this is an exaggeration is undoubtedly true, but, when all has been said, it must be admitted that the statements of some preachers of the "pure Gospel" lend color to the wag's judgment. An instance in point is found in the following excerpt from the "Church in America" by William Adams Brown, Ph.D., D.D., of Union Theological Seminary, New York (Macmillan):

We think of the Roman Catholic Church as realizing in a high degree its ideal of unity; but it is unity in variety. In Catholicism, too, different types of religious experience are found, and theologians differ as to the correct interpretation of doctrine. Nor are these differences merely private and academic. They have embodied themselves in institutions with a long history and powerful organization. What the different denominations are to Protestantism, the rival Orders are to Roman Catholicism. The struggle for power between the Franciscan and the Dominicans, and later between the Society of Jesus and the older Orders fills many a large volume of church history. So generally recognized is the fact of difference that it has found expression in official Roman Catholic theology in the distinction between the religious and the secular life. The saint is held to a higher standard than the ordinary Christian and may be granted exemption from the ordinary means of grace upon which less advanced Christians must rely for their salvation.

As an example of inconsecutive thought and expression this can scarcely be equaled. That were bad enough, but from a theological and historical standpoint the passage simply beggars description. Dr. Brown must, indeed, be a great humorist with sly eyes like those of the Lincoln imp. In view of this it is really too bad that he did not place the different Orders in categories. The Dominicans, no doubt, would be Catholic Two-Seed-in-the-Spirit Predestinarian Baptists, the Jesuits, the Hephzibah Faith Missioners or Schwenkfelders, while the good old Franciscans having an inclination to bare feet and sandals would doubtless be Doukhobors.

It is to be hoped that when the "Church in America" rises to the dignity of a second edition, these categories will not be neglected. Then will the "immaculate scholarship" of the Union Theological Seminary be justified once again.